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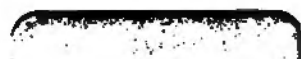
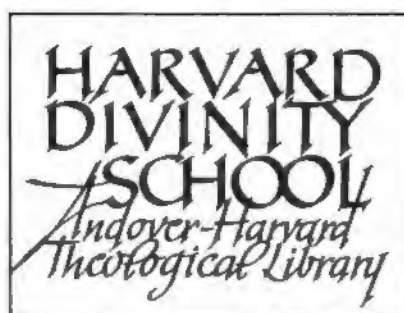
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APOCALYPSES APOCRYPHAE.



APOCALYPSES APOCRYPHAE

MOSIS, ESDRAE, PAULI, IOHANNIS,

ITEM

MARIAE DORMITIO,

ADDITIS EVANGELIORUM ET ACTUUM APOCRYPHORUM
SUPPLEMENTIS.

MAXIMAM PARTEM NUNC PRIMUM EDIDIT

Joseph Gottlob Achenothens Friedrich
von
CONSTANTINUS TISCHENDORF,

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VIRO EXCELLENTISSIMO AC PERILLUSTRI

AUGUSTO DE GRIMM,

**DE EDUCANDIS DOMUS CAESAREAE RUSSICAE PRINCIPIBUS
MERITISSIMO,**

**ITINERIS ORIENTALIS CUI CODEX SINAITICUS DEBETUR
ADIUTORI ACERRIMO,**

FAUTORI SUO ET AMICO

ANIMI DEDITISSIMI TESTANDI CAUSSA

D. D. D.

CONSTANTINUS TISCHENDORF.

PROLEGOMENA.

In itineribus nostris ab anno 1840 per Europam et orientales terras factis etiam illud propositum nobis erat, ut codices indagaremus unde libri Novi Testamenti qui dicuntur apocryphi vel primum in lucem protrahi vel rectius edi possent. Nec deerat studiis eventus. Centum enim ac plus codices Graecos et Latinos invenimus quibus excutiendis exsequeremur propositum. Quorum subsidiorum ope non modo libros iam aliorum curam inprimis Fabricii et Thilonis nactos emendatius ac plenius edere contigit, sed etiam haud paucos ab oblivione vindicare. Quindecim autem anni sunt cum ad fructus itinerum et studiorum nostrorum in hoc litterarum genere publici iuris faciendos accessimus. Initium fecimus anno 1851 ab actis apostolorum apocryphis, quorum septem primi dedimus, septem alia vel primum integra vel plurimis locis emendata. Horum quae ultimo loco diximus numero nec acta Thomae eximenda sunt, quamvis maiorem reliquis diligentiam ab ipso primo editore nacta sint. Actis duobus annis post evangelia apocrypha addidimus. Cuius generis libellos rursus septem edidimus primi; reliquorum nihil non emendatum dedimus; ipsi vero gravisimi, evangelium Iacobi dicimus, evangelium Thomae, acta Pilati, multum laboris poscebant.

Absolutis actis atque evangeliis reliquum erat ut apocalypses tractaremus. Quod brevi factum iri postquam anno 1851 in Studiis Theologicis et Criticis Heidelbergensibus significavimus, prolato ex collectionibus nostris argumento apocalypsis Pauli, quam deperditam paullo ante Fridericus Liffke dixerat, aliorumque librorum similium incognitorum, tot alii labores¹ et itinera tantam ei rei moram intulerunt ut nunc demum fidem solveremus.

Edidimus igitur, ut ipso libri nostri titulo significatum est, quattuor scripta quae auctores apocalypses dixerunt: quorum tria, Mosis Esdrae Pauli insignita nominibus, lucem nondum viderant, quartum, cui nomen Iohannis praefixum est, semel sed parum recte editum erat. Addidimus librum huc usque ineditum de dormitione Mariae, plerumque Iohanni adscriptum, opus inprimis memorabile et in originibus cultus Mariani indagandis gravissimum. Cui libro Graece scripto tractatus duo Latinos subiunximus, liberrime inde derivatos, quorum priorem et ipsum primi edidimus, alteri dudum vulgato antiquiorem formam ex libro scripto reddidimus.

Harum litterarum quum ea sit ratio ut vix duo codices scriptura consentientes inveniantur, difficile est recte edere quae ex pluribus fontibus haurienda sunt; si quid

¹ Ex eo quem diximus anno Novum Testamentum Graece undecies edendum vel repetendum erat, additis etiam Latino textu ad codicem Amiatinum recensito et Germanico ad ipsius Lutheri normam recognito, item bis Vetus Testamentum Graece renovatis prolegomenis repetivimus; codicem Claromontanum anno 1852 edidimus, item Anecdota sacra et profana anno 1855 rursusque additis supplementis 1860; Synopsis evangelicam secundum edidimus 1864, item ab anno 1855 Monumentorum sacrorum ineditorum novae collectionis volumina quattuor (I. II. III. V.); anno 1860 Notitiam editionis codicis Sinaitici cum catalogo codicum a nobis ex oriente Petropolin perlatorum et anecdotis aliquot; anno 1862 Bibliorum codicem Sinaiticum voluminibus quattuor, anno insequenti Novum Testamentum Sinaiticum, anno 1864 Nov. Test. Graece ex Sinaitico codice Vaticana itemque Elzeviriana lectione notata. Praeterea anno 1862 descriptionem itineris in terram sanctam facti vulgavimus. Exeunte autem anno 1864 etiam suscipienda erat nova Novi Testamenti editio critica maior (editio octava sive repetitionibus omnibus numeratis decima octava).

vero uno tantum ex codice petere licet, a vitiositate scripturae, qua libri eiusmodi praeter cetera conspicui sunt, vix minor edendi difficultas oritur. Quos hoc volumine libros comprehendimus, ii utraque illa nos difficultate premebant: alteri enim subsidii critici penuria, alteri codicum varietate atque discrepantia edendi laborem auxerunt. Quae ab inconstantia codicum difficultas est, ea quidem ita, si non vinci, certe praeteriri potest ut unius codicis scriptura exprimat adnotatis reliquis. Quod ut rectissime sit ubi unus prae ceteris sive antiquitatis laude sive scripturae bonitate eminet, ita vix commendari potest ubi simili modo omnes ad recuperandum textum in antiquitate vulgatum faciunt. Hoc vel maxime in eos huius voluminis libellos quadrat, qui Mosis et Iohannis apocalypses dicti sunt; quorum textum ex iis quos invenimus codicibus non sine arbitrio concinnasse videbimur. Exprompta vero larga manu singulorum varietate providimus ne aliis obtrudere videremur quae ipsi probabilia duximus.

Quae de singulis libris praefati sumus, satis pauca sunt. Tamen ab huius editionis consilio alienum erat plura dare; nec ut praeter consilium daremus per otium nunc licuit. Quem vero olim librum de evangeliorum apocryphorum origine et usu scripsimus² ubi nova editione repelemus, tantopere ab amicis flagitata, omnibus exemplis anni 1851 dudum divenditis, ea potissimum quae de dormitione Mariae hoc volumine edidimus simul tractare consentaneum erit. Quae enim de origine et usu horum scriptorum proferri possunt, ea ipsa sunt quae uberius nunc perscribere noluimus.

Praeterea nonnulla litterarum apocalypticarum supplementa Prolegomenis inserenda curavimus. Supersunt autem alia laud pauca quae ad litteras Novi Testamenti apocryphas locupletandas atque emendandas praeparavi-

² Prodiit ex auctoritate Societatis Haganae pro defendenda Religione Christiana Hagae Comitum 1851.

mus, ut epistulas varias partim iam notas partim certe nondum editas, ut Iohannis acta illa uberrima quae Prochori nomen prae seferunt³. Quibus ad edendum corpus Novi Testamenti apocryphum reservatis, nunc satis habuimus nonnihil quod ad supplendam nostram actorum apocryphorum editionem facit ad calcem libri addere, atque alia quibus evangelia supplentur adnectere Prolegomenis.

Sed iam breviter de singulis explicandum est.

I.

APOCALYPSIS MOSIS.

Plures hoc nomine libri ex antiquitate innotuerunt, ita tamen ut non eodem semper eoque solo dicti esse videantur. Qua de re quum ipsi breviter diximus in Studiis Theologicis et Criticis Heidelbergensibus a. 1851. fascic. 2. tum paullo fusius explicuerunt Lückius in libro quem inscripsit: Versuch einer vollständigen Einleitung in die Offenbarung des Johannes etc. 1848. fascic. 1. pag. 232 sqq. et Dillmannus in Encyclopaedia Theologica Herzogiana vol. 12. pag. 317 sqq. (1860.) Cohærent autem cum apocalypsis Mosis quae antiquis dicebantur libri qui circa Adamum eiusque vitam et mortem versabantur¹; ab Adamo enim etiam illas fabularum initium fecisse, libro Iubilaeorum probatur, quem et ipsum inter apocalypses Mosis Syncellus et Cedrenus retulerunt.

Is liber quem nunc edidimus quorsum referendus sit dubium est. Videtur autem non tam per se inventus esse sed partem alicuius maioris libri effecisse: quem quidem non mediae aetati

³ Plura alla ad Veteris Testamenti pseudepigrapha pertinent. In his eminent *testamenta duodecim patriarcharum*, quae ad tollendam imperfectissimam Grabii editionem ex quattuor codicibus Graecis hausimus. Quae praeterea testamenta passim in codicibus inveniuntur, Abrahami, Melchisedeci, Iobi, por exigui pretii sunt; sed et haec transcripsimus. *Salomonis* vero *testamentum* habemus, a quo certe illud quod Fleckius edidit demum derivatum est. Ceterum ipsam quam edidimus Mosis apocalypsin inter Veteris Testamenti pseudepigrapha referendam esse apparet. Non idem in Esdrae librum quadrat, totum Christianum illum quidem.

¹ Cf. Dillmann. l. l. pag. 319.

sed potius saeculis circa Christum natumtribuendum esse, quum universa libri ratione tum singulis quibusdam probabile fit, a quibus alii scriptores antiqui pependisse videntur. Huc inprimis pertinet narratio de Setho ad portas paradisi delegato olei misericordiae petendi caussa, ad quam auctor Descensus Christi ad inferos respicit capite tertio (Evangg. apocryph. pag. 303. Cf. etiam textum Latinum A cap. XII. pag. 390.) Ista fabula post vario modo exculpta atque etiam medii aevi poetis celebrata² nescio an potissimum e libro nostro fluxerit, cuius principale quoddam argumentum efficit. Accedit illud quod sectionibus 7 et 17 traditur de hora qua Evam diabolus ad peccandum pellexit. Quam ad traditionem quum auctor protevangeliū quod vocant capite XIII. pag. 25. allusit, Thilo rectam eius loci scripturam non assequutus practer morem prorsus a vero aberravit, pagina Codicis sui apocryphi 223. haec adnotans: „In his ὥρα δοξολογίας est tempus status felicitis, quo primus homo fruebatur ante peccati origines, quo secundum textum cod. Vat. A cum angelis consuetudinem habuisse traditur.“ Praeterea alia. Spero autem non defuturos esse qui hanc in rem totumque librum accuratius inquirent.

Ad edendum adhibuimus codices quattuor, duo Italicos, duo Vindobonenses. Is cui siglum A dedimus codex est Venetus Nanius LXIII. chartaceus saeculi fere decimi tertii³. Hunc totum transcripsimus anno 1843. Alter Italicorum D nobis dictus Mediolanensis est Ambros. C 237 Inf. membranaceus saeculi fere undecimi. Hunc ab initio tantum et ad finem eodem anno exscripsimus. Duo Vindobonenses apud nos B et C dicuntur. B chartaceus saeculi XIII. vel XIV. a Lambecio Catalogi libro V. numero CCX notatus est; cf. l. l. pag. 63. ad codicis fol. 310 sqq. Alter membranaceus XII. fere saeculi Lambecio est libri VIII.

² Placuisse auctori carminis satyrici saec. XV. Rynke de Vos ex Goethio renovatore eius carminis (cf. apud eum Reineke Fuchs cantum 10, 21 sqq.) notissimum est. Nuperrime Alfred Maury in libro: Croyances et Légendes de l'antiquité (Paris, 1863), pag. 294 adnotavit eandem fabulam inveniri in „historia poenitentiae Adami“ Gallice versa a Colardo Mansion. „Cette légende se rencontre dans l'Histoire de la pénitence d'Adam, qui a été traduite du latin en français par Colard Mansion. Voy. Van Praet, Recherches sur Louis de Bruges seigneur de la Gruuthuyse p. 96 et suiv.“ Dudum Lambecius (cf. Catalogi lib. V. pag. 63 et lib. II. pag. 778.) indicavit Lutwini poema de vita Adami et Evae, quod in libris scriptis bibl. Caesareae exstat, ad nostram fabulam conferendum esse.

³ Auctori Catalogi p. 101. saeculi 12. vel 13. dicitur. Praeterea mendosissimum dicit et scriptum a librario qui non intelligebat quod exarabat.

codex XXXIII. Utrumque quindecim abhinc annis meo rogatu partim contulit partim descripsit vir doctissimus Schenkl Phil. D.

II.

APOCALYPSIS ESDRAE.

Haec Esdrae apocalypsis codicis Parisiensis Graeci 929. dum animadversa est. Thilo in Prolegomenis Actorum Thomae pag. LXXXII sq. mentionem eius fecit, nescire se professus essetne illa eadem cum Esdrae libro iuxta Vulgati Latini ordinem quarto etc. Postea Chr. Iac. van der Vlis in Disputatione critica, quam de Ezrae libro apocrypho scripsit (Amstelodami 1839), pag. 5 sqq. protulit quae a Carolo Benedicto Hase bibliothecae Parisinae praefecto ex codice descripta acceperat¹. Ex his iam intellectum est, Parisiensem textum illum satis diversum esse a libro Esdrae qui dici solet quarto, quocum nec pro antiquitate nec pro dignitate comparari potest. Nihilominus plura sunt quae Esdram Parisiensem, ut ita brevitatis causa dicam, cum quadam veteris illius scriptoris nobilioris imitatione scripsisse probant. Ita in utroque propheta identidem ac vehementer creatorem et iudicem interpellat, atque simili ratione coercetur insolentia eius. In utroque iustitia dei ut a propheta in dubium devocatur, ita peccatis hominum ab Adamo inde commissis provocata docetur. In utroque Esdras de eo conqueritur quod Adamus peccato non praemunitus sit. In utroque homines iudicio obnoxii bestiis ab iudicio liberis miserabiliores dicuntur, non nati feliciores natis. Etiam apud Esdram antiquum iusti dicuntur mercede sua potiri nec indigere misericordia. In utroque prophetae bona promittuntur pro bonis ipsius operibus. In utroque propheta identidem pro peccatoribus deprecatur, commemorata etiam promissione Abrahamo facta. In utroque propheta scire cupit quae signa extremum iudicium praegressura sint. Accedunt alia quae simili ratione utuntur.

Hinc certe operae pretium videbatur etiam Parisiensem textum edere. Nec id vero facili negotio erat. Scriptura enim codicis, quo solo uti poteramus, passim male conservata atque vi-

¹ Sunt quae ab initio libelli et quae ad finem leguntur. Per errorem ibi exscripta sunt κατετάθην pro κατετέθην, χερυβίμ pro χερουβίμ, ἐπιτυχούσι τὴν μνήμην μου pro ἐπιτελούσιν τ. μν. μου. Paullo ante hunc locum ibi legitur: ἐπάκουσόν μου τὸν πολλά σοι δικασάμενον, ipsi σοι non habemus.

tiosissima est: id quod ubique adnotare non ex re visum est². Ceterum codex idem est quo iam in edendis evangeliis usi sumus: cf. pag. LXXI. sub E, item alibi. Chartaceus est, saeculi fere XV.

Quum post Fabricium Lückius l. l. pag. 150 sq. duo alia scripta commemorasset, quae Esdrae nomine in codicibus Graecis bibliothecae Caesareae Vindobonensis insigniri Lambecius indicaverat, cuiusmodi illa essent docuimus in Studiis Theol. et Criticis Heidelb. a. 1851. fasc. 2. Utrumque enim etiam Parisiis inveneram, nec alibi opinor deerunt. Sunt autem nullius pretii, nisi quod Esdrae nomen monachis medii aevi tantopere placuisse probant ut eo abuterentur ad commendanda quae ipsi ad sustentandas hominum superstitiones excogitassent. Ita igitur in cod. Parisiensi num. 2149. fol. 165 verso leguntur quae de diebus anni bonis et malis docuerunt: *Αεὶ γινώσκειν, ὃ φιλομαθέστατε, περὶ τῶν ἰβ' μηνῶν τὰς εὐχρήστιας ἡμέρας, ἃς ἐφανέρωσεν ὁ θεὸς τῇ προφητῇ Ἐσδρα τῷ ἱερεῖ, ὥστε κατὰδηλον ποιῆσαι τοῖς ἱερεῦσιν Ἰσραὴλ τοῦ ποιεῖν ἐπ' αὐτὰς πάντα ἅσα βούλονται, ἔργον ἐν τῇ ὀνόματι Ἰησοῦ Χριστοῦ ἀγοράζειν, πωλεῖν, κτίζειν ἐπὶ οἴκων, ἐπιχειρεῖν ἀμπελῶνα, ἐπανδρεῦν, ἐπιδίδειν παῖδα ἐπὶ μάθησιν, τοῖς πορευθῆναι εἰς ὁδὸν πραγματίας ἢ ἐπὶ θαλάσσης, τοῦ ἐπιδίδειν χεῖρα ἐπὶ νοσούντα ἄνθρωπον ἢ εἰς κίνησιν πολέμου ἢ εἰς δικαστήριον, ἢ ἐπιλαλεῖσθαι βασιλεῖ ἢ ἐπὶ ἄρχοντα etc.* Bonos dies excipiunt mali, de quibus sic scriptum est: *Αεὶ γινώσκειν, ὃ δῆτα (sic), ταύτης τῆς διδασκαλίας τῆςδε τῆς βίβλου περὶ τῶν πονηρῶν καὶ βαρέων ἡμερῶν, ἃς ἐφανέρωσεν ὁ θεὸς τῇ προφητῇ Ἐσδρα τῷ ἱερεῖ, ὥστε κατὰδηλον ποιῆσαι τοῖς ἱερεῦσιν Ἰσραὴλ, τοῦ φυλάττεσθαι ἐν ταύταις ταῖς ἡμέραις πᾶς ἄνθρωπος (sic) τοῦ μὴ ἄπεισθαί τι, ἔργον τοῦ μὴ κτίζειν, μὴ ἀγοράζειν -- μὴ λαλῆσαι πρὸς βασιλέα ἢ πρὸς ἄρχοντα -- ὃ δὲ μὴ φυλάττων ταύτας, μετὰ αἰσχύνης καὶ ὕβρεως καὶ ζημίας στραφήσεται ὁ τοιοῦτος etc.*³ Ex eadem faece sunt quae codex 2286. fol. 110. de singulis hebdomadis diebus continet hunc in modum: τοῦ

² Propterea C. B. Hase Christiano Iacobo v. d. Vlis, si is codicem transcribi vellet, se ipsum transcripturum promiserat. Mercenarius enim hominibus ad describendum tradi posse pro difficultate rei negavit.

³ Esdrana illa praecepta excipit simile cui ipsius Aristotelis nomen praepositum est: Ἐρμηνεία περὶ τῶν ὅλων ἡμερῶν τῆς σ' (i. e. σελήνης) τῶν τε ἀγαθῶν καὶ πονηρῶν διδασκαλία Ἀριστοτέλους. Τῇ πρώτῃ ἡμέρᾳ τῆς σ' Ἀδάμ ἐπλάσθη· αὕτη ἡ ἡμέρα ἐστὶν ἀγαθὴ εἰς πᾶν ἔργον etc. Τῇ δευτέρᾳ ἡμέρᾳ τῆς σ' Εὐὰ ἐπλάσθη ἐκ τῆς πλευρᾶς τοῦ Ἀδάμ etc. Τῇ τριακοστῇ ἡμέρᾳ τῆς σ' Σαμουὴλ ἐγεννήθη· ἡ ἡμέρα αὕτη πληροφορομένη ἐστὶν εἰς τὸ σπεῖραι καὶ θέρειν etc.

προφήτου Ἑσδρα διάγνωσις περὶ τῶν ζ' ἡμερῶν. Ἡμέρα πρώτη τῆς ἐβδομάδος ἦτοι κυριακῇ ἐὰν γένωνται καλάνδαι Ἰαννουαρίων (sic), ἔσται χειμῶν χρήσιμος, ἔαρ ἱγρόν, θέρος ξηρόν, μετόληωρον ἀνεμῶδες, καρποὶ χρήσιμοι, προβάτων δαψίλεια, μέλι πολύ, τρυγητὸς καλός, νεωτέρων θάνατος. Exit notis de die sabbati: Ἡμέρα ἐβδόμη τουτέστι σαββάτῳ ἐὰν γένωνται καλάνδαι Ἰαννουαρίων, χειμῶν οὐκ ἐπαχθής, ἔαρ καὶ θέρος ἀνεμῶδες, μετόληωρον ξηρόν, καρπῶν σπάνις - - ἀνδρῶν χρησίμων τῶν ἐπικρατούντων ἀπώλεια, ἐμνηρισμὸς πολλοὶ ἔσονται καὶ γερόντων θάνατοι.

Scripturas huiusmodi Nicephorus Homologeta (saec. IX.) respicere videtur scribens canone 3 et 4: τὰ λεγόμενα βροντολογία καὶ σεληνοδρόμια ἢ καλανδολόγια οὐ χρὴ παραδέχεσθαι. (Exscripsit locum Fabricius in Cod. N. T. apocr. pag. 951 sq.)

III.

APOCALYPSIS PAULI.

De duobus libris relatum est qui antiquis apocalypses Pauli dicebantur. Alteram, quam iam Dionysius Alexandrinus verbis ab Eusebio hist. eccl. 7, 25. relatis innuisse videtur, Epiphanius haeresi 18 (38), 2. a Caianis excogitatam appellatamque ἀναβατικὸν Παύλου atque etiam a Gnosticis usurpatam dixit. Quod Epiphanii testimonium in annalibus suis Mich. Glycas secutus est. De altera Augustinus et Sozomenus dixere. Et Augustinus quidem in Iohannis evang. cap. 16. tractatu 98. haec scripsit: *Quamquam et inter ipsos spirituales sunt utique aliis alii capaciores atque meliores, ita ut quidam illorum ad ea pervenerit (pervenerint?) quae non licet homini loqui. Qui occasione vani quidam apocalypsim Pauli, quam sane (edd. al. sana) non recipit ecclesia, nescio quibus fabulis plenum stultissima praesumptione finxerunt, dicentes hanc esse unde dixerat raptum se fuisse in tertium caelum et illic audisse ineffabilia verba, quae non licet homini loqui. Utcumque illorum tolerabilis esset audacia, si se audisse dixisset quae adhuc non licet homini loqui. Cum vero dixerit quae non licet homini loqui, isti qui sunt qui haec audeant impudenter et infeliciter loqui?* Apud Sozomenum vero hist. eccl. 7, 19, postquam revelationem Petri a veteribus quidem repudiatam sed in quibusdam Palaestinae ecclesiis quotannis certa die lectam dixit, haec legimus: *τὴν δὲ νῦν ὡς ἀποκάλυψιν Παύλου τοῦ ἀποστόλου φερομένην, ἣν οὐδεὶς ἀρχαίων εἶδε, πλεῖστοι μοναχῶν ἐπαινοῦσιν· ἐπὶ ταύτης δὲ τῆς βα-*

σιλείας¹ ἰσχυρίζονται τινες ταύτην ἠρξῆσθαι τὴν βίβλον· λέγουσι γὰρ ἐκ θείας ἐπιφανείας ἐν Ταρσῷ τῆς Κιλικίας κατὰ τὴν οἰκίαν Παύλου μαρμαρίνην λάβνακα ἐπὶ γῆν εἰρεθῆναι καὶ ἐν αὐτῇ τὴν βίβλον εἶναι. ἔρομένῳ δέ μοι περὶ τοῦτου ψευδὸς ἔφησεν εἶναι Κίλιξ πρεσβύτερος τῆς ἐν Ταρσῷ ἐκκλησίας· γεγόνενα μὲν γὰρ πολλῶν ἐτιῶν καὶ ἡ πολὺὰ τὸν ἄνδρα ἐδείκνυνεν· ἔλεγε δὲ μηδὲν τοιοῦτον ἐπίστασθαι παρ' αὐτοῖς συμβάν, θαυμάζειν τε εἰ μὴ τὰδε πρὸς αἰρετικῶν ἀναπέπλασται.

Quae veterum de duabus Pauli revelationibus testimonia anno 1848 recensens Lückius l. l. pag. 247. addit neutrius libri quicquam ad nos pervenisse, unde quid rei esset accuratius disci posset. Quae quum legissem, statim ad virum egregium perscripsi reperisse me anno 1843 dum Italiam perlustrarem apocalypsin Pauli ab Augustino et Sozomeno commemoratam². Esse vero eandem accurata Sozomeni expositio, cui apprime textus libri respondet, vetat dubitare. Neque magis mihi dubium est quin rursus eadem sit quae passim post Augustinum et Sozomenum apocalypsis Pauli commemorata est, ut in decreto Gelasii de libris recipiendis et non recipiendis, in eo qui ex codice Coislin. 120. innotuit indice apocryphorum³, in scholiis ad grammaticam Dionysii Thracis⁴, in commentariis Theophylacti et Occumenii ad 2 Cor. 12, 4., apud Nicephorum Homologetam⁵, apud Marcum patriarcham Alexandrinum quaestione 2. ad Theodor. Balsamonem⁶. Quae sententia eo confirmatur quod his locis omnibus liber de quo quacrimus ipso nomine apocalypsis Pauli vocatur (nisi quod Marcus patriarcha τὰς ῥασεις τοῦ ἁγίου Παύλου dicit), vetustissimum vero illud Caianorum opus ἀναβατικὸν Παύλου et apud Epiphanium et apud Glycam dicitur. Istum

¹ De Theodosio Magno dicit.

² Eius rei mentionem fecit Lückius anno 1852 in Addendis et Emendandis, quibus auxit librum suum.

³ Vide Montfaucon: Biblioth. Coisl. pag. 194. Cf. etiam Anecd. mea sacr. et prof. 1860. pag. 280. Similis index in cod. Reg. nunc Imp. 1789 post quaestiones Anastasii Nicaeni habetur, ut docuit Cotelier. PP. AA. 1698. I. p. 197.

⁴ Leguntur in Imm. Bekkeri Anecdosis Graecis vol. III. pag. 1165: δεῖ δὲ διαγινώσκειν τὸν γραμματικὸν τὰ ὀνόματα καὶ τὰς φωνὰς τῶν εὐαγγελιστῶν, ἵνα μὴ ἀλλότριον καὶ ψευδὲς εὐαγγέλιον δέξηται. ἀλλὰ καὶ ὁμωνύμως ψευδῆ συγγράμματα εἰσιν, ὅσων ἡ λεγομένη ἀποκάλυψις τοῦ ἁγίου Παύλου· οὐ γάρ ἐστι τοῦ ἁγίου Παύλου, ἀλλ' ἐτέρου, αἰρετικοῦ, τοῦ Σαμωσατέως, ὃθεν οἱ Παυλικιανοὶ κατάγονται.

⁵ Locum exscripsit Fabricius Cod. apocr. N. T. p. 951. τὴν ἀποκάλυψιν τοῦ Παύλου καὶ τὰ λεγόμενα etc. vide supra.

⁶ Cf. Fabric. l. l. pag. 949 sqq.

libellum mox perisse probabile est cum tot aliis haereticorum libris, quorum soli fere tituli ad nos pervenerunt: nec enim a monachis probabantur, ad quos iam inde a quinto saeculo describendorum codicum negotium transiit. Quae vero iam Sozomeni aetate monachis inprimis placuit, cuius rei caussa ex ipso libro nostro satis cognoscitur, licet minime, ut Fabricio visum erat¹, vitae monasticae praecepta contineat, ea saepius descripta et ubique vulgata est. Hoc luculenter probant versiones orientales. Quemadmodum enim iam dudum Elias du Pin apocalypsin Pauli etiamnum apud Coptos haberi affirmavit (Prolegg. Bibl. tom. II. p. 49.), id quod rectissime illum affirmasse puto quum Coptos libros eiusmodi adamasse certum sit, ita Assemanus Catalog. bibl. orient. Clem. Vatic. tom. III. part. 1. pag. 282. (numero 9.) apocalypsin Pauli et Arabice et Syriace in codd. Vaticanis reperiri docuit, ac nuperrime pariter in codice Nestorianorum Urumiensium Syriaco inventa ex eoque Anglice versa hoc ipso anno Londini edita est. Vide post².

De aetate libri quae in Stud. Theol. et Critic. Heidelb. 1851. pag. 439. diximus, ea repetimus et confirmamus. Quo enim tempore arcula marmorea continens librum inventa dicitur³, eodem fere vel potius paucis annis post, fortasse anno quo Theodosius mortuus est⁴, ipse liber scriptus videtur esse. Inde vero quod Hierosolymam missus asseritur nescio an concludam in Palaeestina auctorem eius vixisse.

Codex Ambrosianus, in quo anno 1843 apocalypsin Pauli deteximus, C 255. Inf. signatur. Chartaceus est nec ante saec. XV.

¹ Cf. l. l. pag. 945. not. c.

² Revelatio Pauli in codice Collegii Oxon. Merton. (13 N 2) inventa vix aliud est quam opus medii aevi ex libera imitatione vetustioris libri profectum. Hoc iam ex titulo intellegitur: *Revelatio S. Pauli, his tribus diebus quum conversus et vocatus a Christo cecidit in terram nihil videns, ostensa sibi per S. Michaelen de puenis multiplicibus purgatorii et inferni horribilibus, et quis primus impetravit a domino requiem animabus in purgatorio permanentibus, in singulis diebus dominicis usque finem mundi subsequentibus*. Quod opus simile videtur apocalypsi Mariae, de qua infra dicitur.

³ Id ipsum dubium sit vitiosa nominum consularium scriptura, quam conlectura sanare conati sumus, unde annus 380 efficitur.

⁴ Cf. Theol. Stud. und Kritiken l. l. „es scheint im Interesse der Täuschung gelegen zu haben um ein paar Jahre die Auffindung zurückzustellen. Vielleicht darf man sogar erst das Todesjahr des Kaisers Theodosius als das der Publikation annehmen, da derselbe eine wichtige Rolle in der Auffindungsgeschichte hat, sowie die Erwähnung der Sendung des Originals nach Jerusalem auf die Heimath der Schrift selbst schliessen lässt.“

videtur scriptus. Quem ad edendum praeparanti praeter spem in manus meas incidit alter eiusdem libri testis codex Monacensis bombycinus duobus fere saeculis Mediolanensi antiquior. Sed exiguum textus emendandi subsidium inde nacti sumus. Tanto-
 pere enim cum Mediolanensi ille consentit, ut non modo plera-
 que scripturae vitia communia habeant, sed etiam pari modo frag-
 mentum operis longe diversi cum apocalypsi in fine mutila in
 unum conflatum praebeant. Nihilominus passim Monacensis scri-
 ptura rector est Mediolanensi; hic enim ex ipso Monacensi de-
 scriptus est. Hoc nos docuerunt loci nonnulli, quorum ratio
 plane singularis est. Ita sect. 50. ἀλώλεσε ita in Monacensi scri-
 ptum est ut extremae litterae chartam paullulum laesam occu-
 pent, quo fit ut ἀπολωσ videntur scriptum: hoc ipsum vero Me-
 diolanensis habet. Item sect. 29. O in Ote (post ἡ ἐπουρ. ἱερου-
 σαλήμ) in Monacensi a rubricatore extra lineam scriptum est val-
 deque expalluit: hinc factum est ut Mediol. codex O inepte omit-
 teret. Item sect. 9. ἰλαρῶ in Monacensi primum novae paginae lo-
 cum occupat; propterea Ἰλαρῶ scribendum atque Ἰ rubricatori
 relinquendum erat: hic quum Ἰ praetermisisset, cuiusmodi negli-
 gentia saepe in rubricatores cadit, Mediol. codex medio versu
 λαρῶ praebet. Sectione 11. quum Monac. in κατενόησα α finale
 ita habeat ut ω videatur, quae forma in antiquis libris usu venit,
 Mediolanensis scriba inepte ω exscripsit. Item sect. 21. α finale
 in αἵτᾱ (codex αἵτᾱ) cum ω et ov confundi potest: hinc ineptus
 scriba Mediol. αἵτοῦ fecit.

Sub textu Gracco addendam curavimus Syri textus inter-
 pretationem Anglicam quemadmodum sine Syriaco edita est in
 ephemeridibus theologicis Anglicis: *The Journal of Sacred Li-
 terature and Biblical Record*, edited by B. H. Cowper, ubi
 pag. 372. est: *The Revelation of the blessed Apostle Paul.
 Translated from an ancient Syriac Manuscript, by Rev. Iustin
 Perkins, D. D. Missionary of the A. B. C. F. M. at Urûmiah.
 (Reprinted from the Journal of the American Oriental Society,
 vol. VIII. 1864.)* Utrumque textum comparanti non potest du-
 bium esse quin Graeca antiquiorem et puriorem Syriacis libri for-
 mam conservaverint. Ita enim vero in his maxime libris fieri
 consuevit ut orientalium ingenia libere excolerent quae accepis-
 sent a Graecis: cuius rei luculentissima exempla praebent evan-
 gelium infantiae Arabicum et transitus Mariae Arabicus. Tamen
 passim Syriaca Graecum textum videntur supplere, quemadmo-
 dum sola extremam partem praebent integram. In utroque enim

Graeco codice post verba καὶ ἀποστείλω τὸν ἑστὸν ἐπὶ τὴν γῆν nullo intervallo nec ulla alieni mentione facta sic pergitur: βλέπε παῦλον τὸν ταπεινόφρονα, παῦλον τὸν διδάσκαλον τῆς οἰκουμένης, τὸν ῥήτορα τὸν πνευματικόν, τὸ σκεῦος τῆς ἐκλογῆς, τὸν λιμένα τὸν ἀκύμαντον, τὸν πύργον τὸν ἀσάλευτον, τὸν ἐν σώμῳ τὴν οἰκουμένην κυκλοῦντα καὶ καθάπερ ὑψίστην τινα τὴν οἰκουμένην διαδραμόντα· βλέπε ἐκεῖνον ταπεινοφρονοῦντα, τὸν ἰδιώτην καὶ φιλόσοφον, τὸν πένητα καὶ πλούσιον· ἐκεῖνον ἀληθῶς ταπεινόφρονα λέγω τὸν μυρίους καμάτους ἀντλήσαντα, τὸν μυρία κατὰ τοῦ διαβόλου τρόπαια ἐπιδειξάμενον, τὸν κηρύττοντα καὶ λέγοντα· καὶ χάρις αὐτοῦ ἢ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· ὁ φυλακὰς ὑπομείνας καὶ πληγὰς καὶ μάστιγας [καὶ] διὰ τῶν ἐπιστολῶν τὴν οἰκουμένην σαγηνεύσας - - - ἀλλὰ ταπεινοφροσύνης δικαιοσύνην ἐκτίσματο. ἡς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. Haec quorsum pertineant dicere non habeo, sed facile dicent qui eloquentiae patristicae monumenta bene cognita habent.

IV.

APOCALYPSIS IOHANNIS.

Scholia ad grammaticam Dionysii Thracis, eodem loco quem supra attulimus, praeter Pauli apocalypsin etiam apocalypsis Pseudo-Iohannis mentionem faciunt; post verba enim ὅθεν οἱ Παυλικιανοὶ κατὰγονται pergunt: καὶ ἐτέρα ἀποκάλυψις ἡ λεγόμενη τοῦ Θεολόγου. οὐ λέγομεν δὲ τὴν ἐν Πάτμῳ τῇ νήσῳ, μὴ γένοιτο· αὐτὴ γὰρ ἀληθεστάτη ἐστίν· ἀλλὰ τὴν ψευδώνυμον καὶ ἀλλότριον. Adscribuntur scholia ista nono saeculo¹. Antiquiorem testem haec Iohannis apocalypsis non habet. In codicibus vero Graecis haud paucis etiamnum invenitur; nec dubium videtur quin idem liber etiam ad orientales transierit, quemadmodum Assemanus in Bibl. orient. Clem. Vat. tom. III. part. I. pag. 282. „apocalypsin Iohannis apostoli aliam ab ea quam ecclesia catholica suscipit“ in tribus codicibus Arabice a se repertam testatur.

Edidit librum primus Andreas Birch in Auctario suo codicis apocryphi Fabriciani 1804, sed parum recte. Codicis enim Palatino-Vaticani num. 346. scripturam, quam redditurum se profes-

¹ Cf. Lücke: Versuch einer vollständigen Einleitung in die Offenbarung des Johannes etc. 1848. p. 246 sq. Item pag. 302.

sus est, modo non assequutus est, id quod nullus dubito, modo vitiis typographicis deformavit, etsi vitia sat multa utrum codicis an editoris sint ambigi potest. Nec plus diligentiae in conferendo Vindobonensi codice (Lambecio V. libri octavi, Nesselio 119.) positum videtur; licet enim „selectis locis“ conlatum dicat „quum Vaticanum ab imperito librario admodum negligenter habitum observasset“, tamen locos perquam corruptos edidit, ad quos nihil quod differret adnotavit. Nec recte ipsi fecimus quod ab initio certe libri passim utriusque codicis testimonium, i. e. FG (Vaticanum F, Vindobonensem G diximus) lectioni e Vaticano haustae adscripsimus. Vindobonensem enim multo magis quam apud Birchium videtur a Vaticano differre certe sectione 1. probare possumus, cuius textum apocalypsi Iohannis iam typis exscripta in schedis nostris invenimus. Legitur enim ibi sic: *Ἀποκάλυψις τοῦ ἁγίου ἰωάννου τοῦ θεολόγου· καὶ περὶ τοῦ ἀντιχρίστου. Μετὰ τὴν ἀνάληψιν τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ παρεγενόμην ἐγὼ ἰωάννης μόνος ἐπὶ τὸ (cod. τῷ) ὄρος θαβώρ (sic), ἔνθα καὶ τὴν ἄχραντον αὐτοῦ θεότητα ἔδειξεν ἡμῖν. καὶ μὴ δυναθῆναις μου στήναι, ἔπεσα ἐπὶ τὴν γῆν καὶ πρὸς αὐτὸν κύριον καὶ εἶπον· κύριε ἡμῶν ἰησοῦ χριστέ θεὸς ἡλεηλάτα, ὁ καταξιώσας με δοῦλόν σου γενέσθαι, ἄκουσον τῆς φωνῆς μου καὶ δίδαξόν με περὶ τῆς ἐλευσεώς σου· ὅταν μέλλης ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει (cod. -λλη) γενέσθαι· ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσιν γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις· ἀποκάλυψόν μοι πάντα.*

Praeter Birchii labores ad editionem nostram adhibiti sunt codices quinque, quorum tres Veneti Marciani sunt, duo Parisienses. Veneti sigla apud nos ACE habent; A est Marc. class. XI. codex XX; C Marc. class. II. codex XLII; E Marc. class. II. cod. XC. Est autem A saeculi fere decimi quinti; paullo antiquiores duo reliqui. Parisienses B et D diximus; ille anno 1523 scriptus numero 947 notatur; hic saeculi XV. numero 1034. Nul- lum igitur codicem antiquitate insignem ad manus habuimus; nec enim Birchii codices nostris antiquiores.

Quantum autem negotii nobis facessiverit recensio textus ad tam diversas inter se auctoritates instituenda, non est quod dicam; ex ipsa enim editione cuivis facile apparebit.

Quattuor autem apocalypsibus nostris de libris simili argu- mento nonnulla addere consentaneum duximus. Ac primum qui-

dem de apocalypsi Petri Arabice scripta et de revelationibus Bartholomaei Sahidice repertis. Illa, cui vix quicquam cum apocalypsi Petri apud veteres celeberrima commune esse potest, in pluribus codicibus quum Romae (cf. Asseman. Catal. bibl. orient. Clem. Vat. III, 1. pag. 282. numero 7.) tum apud Anglos inventa est, indeque brevi eam proditura esse spes est. Sed iam anno 1821. Alexander Nicoll in Catalogo codd. mss. orientalium bibl. Bodl. plura excerpserat quae ad ingenium libri universamque rationem accuratius cognoscendam faciunt¹. Scripsit enim ille l. I. Partis II. volumine I. pag. 49 sqq. haec: „Complectitur codex apocalypsin S. Petri sive relationem rerum a Iesu Christo illi revelatarum, quae ab initio mundi evenerant, et quae usque ad saeculi finem sive Christi secundum adventum eventurae sint. Librum conscripsisse dicitur Clemens², ut abunde ex ipso contextu liquet, quocum S. Petrum arcana ipsi manifestata communicasse traditur. Ex capite 24. constat librum esse ab ipso Clemente appellatum *Librum perfectionis* sive *Librum completum*, quasi omnia tam praeterita quam futura comprehendentem. Capita sunt omnino 89, quorum argumenta, quatenus in ipso codice eiusque apographo servantur, ita sese habent: I. --- Adam - ex Golgotha³ in paradysum cum angelis, qui eum laudabant deumque benedicebant eumque adorabant, et quomodo ex costa eius (Evam) formavit illique eam coniugem dederit. II. Quomodo praeceptum divinum neglexerit Adamus; de remotione eius a gratia et gloria, exitu ex paradiso et lapsu in montem sanctum⁴. III. Quomodo incarnationem gloriosam Adamo notam fecerit deus; de thure, auro et myrrha, quae magi obtulerunt (oblaturi essent), cum dominus in corpore natus esset (fuisse). IV. De ortu Habelis eiusque a Caino caede huiusque e

¹ Repetit etiam ex Grabio (Spicileg. pag. 76 sq.) et Dacherio (Spicileg. tom. VIII. p. 382) litteras Iacobi de Vitriaco episcopi Acconensis ad Honorium III. papam circa annum 1219 datas, in quibus ille narrat ostensum sibi esse a Surianis librum antiquissimum lingua Saracenicā scriptum et inscriptum: *Revelationes b. Petri apostoli, a discipulo eius Clemente in uno volumine redactae*, ac fuisse ibi praenuntiatum de statu ecclesiae dei a principio usque ad tempora Antichristi et finem mundi etc. Singula quae ex illis revelationibus excerpserat haud dubium relinquunt, idem opus quod Bodleiana bibliotheca possidet a Surianis illo tempore ostensum esse episcopo Acconensi.

² Egrege cum hoc codex Vaticanus convenit teste Assemano l. I.

³ Ad Golgotha sedentem fabulatur auctor Adamum singulis animalibus nomina imposuisse et deinde angelis comitantibus in paradysum ductum esse.

⁴ Monti sancto paradisi fundamenta fingitur inniti.

monte descensu. V. Praeceptum Adami ad Sethum et obitus Adami. VI. Praeceptum de horis nocturnis ac diurnis, quibus precentur universi creati in caelo, terra et spatio inter ea medio. VII. De adventu domini Christi, et quae signa ac miracula fecerit (facturus esset) in terra. VIII. De incarnatione et passionibus (Christi) vitam conferentibus. IX. Prophetia Adami de diluvio, et praeeptum ad Sethum filium suum, et obitus Adami, cui sit pax. X. De praesentia angelorum et turmarum (caelestium) ad exequias Adami celebrandas et honore eius apud deum O. M. et de filiis sanctorum. XI. De filiorum Sethi descensu ex monte sancto in partem eius inferiorem eorumque commercio peccandi cum filiis Caini, quibus, cum in montem ascendere tentarent, is coram oculis factus est ignis accensus; et de Enoch in caelum raptu. XII. Colloquium dei cum Noacho et mandatum de conficienda navi, praeeptum Methusalahi patris (avi) eius, quod ei moriens dedit, et descensus Noachi e monte sancto cum fletu tristitiaque vehementi, et historia diluvii. XIII. De irae divinae remissione. XIV. De ebrietate Noachi et pudendorum eius revelatione. XV. De Coptis, Cushaeis, Indis - - et ceteris Nigritis, qui posterius sunt Canaanis filii Hami. XVI. De translatione ⁵ corporis Adami ad (locum) Golgotha, qui Hierosolymae est, et electione Melchisedeci a deo O. M., ut fieret dei summus sacerdos. XVII. De lingua Syriaca, confusione linguarum et divisione gentium, populorum atque tribuum. XVIII. De Nimrodo Magno, de rege, cultu idolorum etc., et quae praestigiarum ac doli eos docuerint daemones, et de ventis qui idola prostraverint. XIX. De Abrahamo atque Sara, oblatione Melchisedeci, Hierosolymae aedificatione et genealogia dominae purae, matris lucis verae. XX. De incendio librorum (sacrorum) ⁶, captivitate Israelitarum et reditu ad Hierosolymam post annos septuaginta. XXI. Declaratio nominum patrum, quibus sit pax, usque ad ortum dominae purae, virginis, matris lucis, vitae ac misericordiae. XXII. Expositio prophetiae Danielis, et de stellis, magis etc. XXIII. De natali domini Christi, nominibus magorum, oblationi-

⁵ Haec translatio describitur apud Eutychium in annalibus (tom. I. p. 48). Locum Golgotha credebant orientales in medio terrae positum et *calvariae* nomen ei inditum quod ibi sepulta esset Adami calvaria.

⁶ Libros sacros aut captivitatem in puteum cum igne sacro sive paradisi coniectos, ab Ezra, cui facultatem eos proferendi deus dedisset, etiamsi prorsus fuissent consumpti, post reditum a Babylone restitutos et denuo scripto traditos, antiquitus creditum fuit. Cf. Abulfaragii hist. dynast. p. 57.

bus, baptismo, crucifixione, morte atque resurrectione sancta. XXIV. Quomodo dominus Iesus Petrum, Iacobum ac Iohannem assumpserit iisque dederit spiritum sanctum cum potestate sanandi morbos etc. XXV. Quomodo S. Petrus dominum Iesum Christum rogavit ut sibi patefaceret mysteria recondita. XXVI. De manifestatione mysterii trinitatis. XXVII. De creatione caeli et aquarum, forma Hierosolymae caelestis, speciebus angelorum lucis ac figuris eorum. XXVIII. De principibus angelorum, quodque dominus Iesus sit deus sine controversia. XXIX. De statu, speciebus ac formis Lucidorum, et quod dominus Iesus sit omnipotens. XXX. Quomodo complicata caela et terra et posita fuerint in manu domini Iesu Christi, et de miraculis magnis⁷ XXXXV. -- et fient tenebrae circa Hierosolymam per triduum et postea pace magna inter se fruentur fideles, tempusque iis feliciter procedet, quamdiu rite precabuntur et iusta facient. XXXXVI. De adventu catuli leonis (regis Romanorum) ante domini Christi adventum alterum septuaginta duabus hebdomadibus maioribus ac dimidia et septuaginta minoribus. XXXXVII. De quattuor regibus, scilicet rege Babylonis, *τῶν* Beni'l-Abus, Graecorum et Romanorum, quorum hic ad Christi adventum mansurus sit. XXXXVIII. Descriptio *τῶν* Beni'l-Abus, de statu et rebus gestis eorum, quodque eorum initium futurum sit anno Alexandri 923. XXXIX. De signo populi feri eiusque egressu ex Taiman, et quid ex eo futurum sit. L. Vae Palaestinae, Harani, Savad et Armeniae; de rebus occidentis; quod claniatura sit Aegyptus (vel metropolis eius) et perituri sint reges littorum maris. LI. De profectione regum (regis) Christianorum a Byzantio ad urbem Romam, cui (regi) opem laturo sint reges potentes longe separati et osiores eorum. LII. Quod catulus leonis potentiam sit habiturus ad exitium fidelium parandum, et promissum fidelibus omnibus, cum res adversas et calamitates patienter pertulerint, ipsis eventuram esse magnam felicitatem. LIII et LIV. De signis duodecim in urbe Petri manifestandis, et quod deus O. M. catulum leonis oppressurus sit per Michaellem angelum et Cherubim et Seraphim una cum duodecies mille millibus angelorum. LV. Vae feminis fidelium et excusationibus earum, cum semetipsas foliis arboris maledictae (Hinnae i. e. Cypri) tinxerint, et calamitas iis eventura cum prodierit filius lupi e terra Fars.⁸ LXIII. - - - Petro, ut omnia in hoc libro

⁷ Hic igitur plura exciderunt.

⁸ Hic rursus plura perierunt, item infra inter LXIX et LXXVIII.

memorata observaret, eumque aequè aestimaret ac si esset evangelii annuntiatio; de fuga virorum a feminis prae summa inopia; quodque in fine temporis coram oculis filiorum fidelium apparituum sit signum ad instar stellae, per quod a caede eripiendi sint. LXIV. Quod fideles debeant cavere Iudaeos, illisque (Petrus) praecipere ut nullo pacto instituta Mosaica sument; de vastatione Aegypti; vae iis qui huius libri verba reiecerint. LXV. Quod cavere debeant fideles prodeunte catulo leonis; quid gaudii lactitiaeque illo tempore fidelibus concedendum, quo nempe peccatis eorum venia danda; eversio collium eminentiorum τοῦ ἄρχοντος (diaboli); praestantiae mensis Nisan, qui est Bermuda; et de concordia professionis fidei secundum conciliorum sententiam. LXVI. De abolitione professionis sapientum et astrologorum, et qui astrorum scientiam omnesque doctrinas pravas colant; de regibus fidelibus numero quadraginta surrecturis. LXVII. De egressu filii Danis maledicti, qui est Antichristus, et de descensu Eliae et Enochi, quodque hos ille sit interfectorus et prodigia magna ac miracula multa editurus. LXVIII. De visionibus manifestatis Petro apostolo, cui sit pax. LXIX. Interpretatio verborum prophetarum a domino Christo deo nostro, et de iis qui divitias iniuste compararint aliisque reliquerint, quippe qui postremo inter stultos numerandi sint. LXXVIII. (De) - - - infidelibus, negantibus, querentibus et irridentibus, eorumque poena; vae illis qui dicant dominum Iesum Christum hominem esse, non deum. LXXIX. Expositio peccatorum septem, scilicet concubitus masculorum, (baptizatorum) cum infidelibus, (pravi) cum feminis, etc. LXXX. De consistentibus in fide orthodoxa, qui captivi ducti et vincti fuerint, et quid iis promiserit dominus noster Iesus Christus, cui debetur laus. LXXXI. De felicitate iis promissa qui opes suas domini nostri Iesu Christi causa insumserint, quique erga liberos suos bene sint affecti, percussi fuerint, contumeliam acceperint, et qui in certamine propter dominum nostrum Iesum Christum patientes fuerint, et quid iis promiserit. LXXXII. De felicitate iis promissa qui gloriam (corpus) domini nostri Iesu Christi et sanguinem eius quotidie cum fide receperint, qui nigra vestimenta induerint ob peccata sua, qui patienter tulerint frigus et calorem, qui rem sacram cum fide celebrarint et oblationes quotidie obtulerint, qui pro fide certarint et effuderint sanguinem suum; et promissum apostolis datum de spiritus paracliti descensu in ipsos, ut gentes (linguis diversis) alloquerentur et signa atque miracula ederent. LXXXIII.

De zizania, scilicet virga furoris ac virga irae, quodque eius vis assecutura sit electos aliosque ex populo domini Christi, cui debetur laus. LXXXIV. Felix ille qui in fide perseverarit et in adoratione venerandae crucis constans fuerit; quod liber hic sigillo sancti spiritus obsignetur; dona praestantia quae dederit deus noster electo suo Petro, cui sit pax, et praeceptum ei datum de precatione horarum. LXXXV. De abrogatione circumcisionis, solutione fidelium a sabbati observatione, honoratione diei dominici eiusque praestantiis, de libertate edendi cibos omnes fidelium animis delectationem afferentes; nunciique boni felicitatis iis promissae. LXXXVI. De descensu millium ac pluries millenorum millium angelorum, Cherubim atque Seraphim, qui laudes summas celebrabant inter ascensum domini nostri Iesu Christi in caelum. LXXXVII. De descensu sancti spiritus in sanctos discipulos in coenaculo Sionis. LXXXVIII. De discipulis Festo ac Constantino“

Ad revelationes Bartholomaei pergimus. Habetur Parisiis in bibliotheca olim Reg. nunc Imp. collectio fragmentorum Sahidicorum maiorem partem rara vetustate insignium. Ex hac anno 1835 Eduardus Dulaurier, vir litterarum Armeniacarum et Copticarum longe peritissimus, edidit fragmentum operis deperditi, quod revelationes Bartholomaei inscriptum videtur. Libello ille suo hunc titulum fecit: *Fragment des révélations apocryphes de S. Barthélemy, et de l'histoire des communautés religieuses fondées par S. Pakhome. Traduit sur les textes Copte-thébains inédits conservés à la Bibliothèque du Roi, par M. Édouard Dulaurier. Paris, 1835.* Sahidico igitur textui interpretationem Francogallicam praeposuit, quam huc transcribere placet.

Séraphins du Père, accourez, réjouissez-vous du pardon qu'Adam a obtenu; car il sera rendu à son état primitif. Alors le Père ordonna à Michel d'amener Adam et sa femme Ève, qui sont ses enfants, et de les faire comparaître en présence de Dieu. Croyez-moi, ô mes frères les apôtres, croyez Barthélemy, et sachez que je n'ai vu de ma vie l'image d'aucun homme semblable à l'image d'Adam, si ce n'est du Sauveur. Une parure de perles le couvrait, des rayons lumineux s'élançaient de son visage pareils à ceux du soleil levant, des caractères écrits et éclatants étaient empreints sur son front, des caractères qu'aucun oeil mortel n'aurait pu lire: on y distinguait le nom du Père, du Fils et du Saint-Esprit. Ève à son tour brillait de tous les ornements de l'Esprit Saint. Des vierges, purs esprits, chantaient avec

elle, l'appelant Zoë (la vie), la mère de tous les êtres vivants. Alors le Père bon, prenant la parole, dit à Adam: „Puisque tu a transgressé mes ordres, puisque tu n'as point gardé mes préceptes, mon fils est allé te précéder pour opérer ta rédemption, et c'est Marie qui lui a donné le jour. Ève aura comme elle le titre de mère dans mon royaume.“ Le Sauveur, s'adressant à Michel, lui dit: „Rassemble tous les anges que renferment les cieux, qu'ils viennent m'adorer en ce jour; car j'ai obtenu la réconciliation de celui qui est mon image.“ Dès qu' Adam eut appris le bienfait immense qui lui avait été accordé, la joie s'empara de son cœur, il tressaillit d'allégresse et adressa ses hommages à la Divinité en ces termes: „Accourez, ô troupes célestes, réjouissez-vous avec moi; car mon Créateur m'a pardonné mes péchés.“ Les chœurs des anges s'écrièrent: „Jésus, fils du Dieu vivant, ta miséricorde s'est étendue sur Adam ta créature.“ Alors arrivèrent tous les justes: Abraham l'ami de Dieu, Isaac que le péché ne souilla jamais, Jacob le saint, Job si grand par sa patience, et Moïse le premier des prophètes, ainsi que tous les hommes de bien qui n'ont jamais cessé d'accomplir les volontés divines. Et moi, Barthélemy, j'ai passé plusieurs jours sans manger et sans boire, la splendeur du spectacle qui s'offrait à mes regards suffisant pour ma nourriture. O mes frères les apôtres, vous à qui j'ai raconté toutes les visions dont j'ai été le témoin, partagez ma joie de la grâce que Dieu a faite à Adam et à ses fils. Tous (les apôtres) lui répondirent: „Très bien, notre frère chéri; on t'appellera Barthélemy l'apôtre, celui à qui les mystères de Dieu ont été révélés.“ Barthélemy leur dit: Pardonnez-moi, mes frères, je suis le dernier d'entre vous, et la pauvreté regne dans ma maison. Lorsque mes concitoyens me verront, ils s'écrieront: „N'est-ce pas là Barthélemy le cultivateur? n'est-ce pas lui qui habite la ferme d'Hiérocathès, le chef de notre ville, et qui va vendre des légumes au marché? Où a-t-il donc pris la nouvelle grandeur dont il se pare? Il n'était bruit auparavant que de sa misère, et aujourd'hui il fait des miracles divins.“ Dans le temps où le Sauveur nous conduisit sur la montagne des Oliviers, il nous entretenait dans une langue qui nous était inconnue, et dont il nous a découvert depuis l'intelligence, en disant: „Anetharath.“ En ce moment les cieux s'ouvrirent de part en part, ses vêtements devinrent éclatants comme la neige, et le Sauveur s'éleva dans les cieux à nos regards surpris. Se prosternant devant son Père bon, il lui dit: „O mon

Père, prends pitié de mes frères les apôtres, accorde-leur une bénédiction qui n'ait point de fin." Alors le Père, de concert avec le Fils et le Saint-Esprit, étendit la main sur la tête de Pierre; il le consacra archevêque de l'univers, et le bénit en lui disant: „Tu seras le chef et le prince de mon royaume; tu le seras aussi du monde entier; car moi, mon Fils et le Saint-Esprit, nous t'avons imposé les mains. Tout ce que tu lieras sur la terre sera lié dans le ciel; tout ce que tu délieras sur la terre sera délié dans le ciel. Nul ne s'élèvera au-dessus de toi et de ton trône; celui qui ne se prosternera pas devant ton siège verra son offrande rejetée. Ton souffle sera plein du souffle de l'Esprit-Saint, en sorte que tout homme qui sera baptisé de ta main recevra vraiment le Saint-Esprit." Il bénit aussi André: „Tu seras l'étoile lumineuse de la Jérusalem céleste; et toi, Jacques, dans toutes les villes ou les villages où tu iras, tu me verras, ainsi que mon Fils, avant d'y entrer. Jean, mon bien-aimé et le bien-aimé de mon Fils, tu seras béni dans mon royaume. Toi, Philippe, dans toutes les villes ou les bourgs qui te recevront dans leur sein, la croix de mon Fils marchera devant toi jusqu'à ce qu'on ajoute foi à ta mission. Barthélemy, ô mon enfant, ton âme pénétrera dans les mystères de mon Fils. Toi, Matthieu, ton pouvoir s'élèvera si haut que ton ombre pourra ressusciter les morts. Jacques fils d'Alphée, toute la puissance du diable ne prévaudra ni contre ton corps ni contre tes prédications dans aucun lieu du monde; celui à qui tu t'attacheras ne sera pas séparé de toi de l'éternité. Simon Zélotès, aucun des lieux où tu auras annoncé la parole de mon Fils ne pourra être envahi par une puissance ennemie. Et toi, bienheureux Mathias⁹, ta renommée sera l'oeuvre du monde, parce que tu étais riche suivant ce monde et que tu as tout abandonné pour me suivre. Les légions célestes, ayant entendu les bénédictions que le Père avait départies à chacun des apôtres, s'écrièrent à la fois: „Amen." Et maintenant vous, mes frères les apôtres, pardonnez-moi, pardonnez à Barthélemy. Alors les apôtres se levant l'embrassèrent. Après avoir prononcé ces paroles, ils allèrent offrir le sacrifice. La sainte vierge se trouvait auprès d'eux en ce moment. Dès que Jésus leur eut dit: „Venez en Galilée, c'est là où je vous donnerai ma paix", dès qu'ils eurent pris du corps et du sang du Fils de Dieu, l'odeur suave de leur sacrifice s'éleva jus-

⁹ Saphides μαθίας scriptum est.

qu'au septième ciel. Le Père s'adressant à son Fils chéri: „O mon Fils unique, lui dit-il, va, descends sur la terre vers tes compagnons les apôtres, console-les, donne-leur de la force pour empêcher qu'éprouvant de la tristesse ils ne perdent tout courage et ne cessent dans le monde leurs prédications en ton nom, au mien et en celui du Saint-Esprit. Va, ô mon Fils chéri, cours vers tes frères les apôtres, inspire-leur de l'allégresse, afin qu'ils ne disent point: Notre Sauveur est ressuscité d'entre les morts, il s'est élevé dans les cieux dans toute sa gloire vers son Père, il nous a abandonnés dans les villes et dans les villages, ne voulant point que nous nous livrions à la joie; et cela pour prix des travaux que nous avons accomplis sur la terre. Le Fils de Dieu descendit alors dans le monde et alla dans la Galilée; il trouva ses disciples et la vierge Marie réunis; il se montra à eux en leur disant: „Salut, mes apôtres, vous que j'ai choisis parmi tous les hommes; salut, mes frères et mes compagnons, que la paix de mon Père soit avec vous; je vous donne aussi la mienne;“ et soufflant sur leur visage, il ajouta: „Recevez l'Esprit-Saint; ceux à qui vous pardonnerez les péchés seront absous, ceux à qui vous les retiendrez seront condamnés.“ Il nous montra ses pieds . . .

Passim in codicibus Graecis inveni apocalypsin Mariae, qua continetur Mariae descensus quidam ad inferos. In tribus codicibus, unde plura excerpti, dictio iam ad Graecitatem recentiore deflectit; nec id librariis sed ipsi auctori deberi videtur: certe enim totum opus monachum mediae aetatis prodit. Ita in codice Bodl. Misc. 77. (E 5. 7. Hunt. 457.) legitur: ἀποκάλυψις (cod. -ληψις) τῆς ἁγίας Θεοτόκου περὶ τῶν κολάσεων (cod. περὶ τὸν κολάσεων). Ἦμελλεν ἡ παναγία Θεοτόκος πορεύεσθαι πρὸς τὸ ὄρος τῶν ἐλαιῶν τοῦ προσεύξασθαι. προσειχομένης (cod. -χωμένης) δὲ αὐτῆς (cod. -τοῖς) πρὸς κέριον τὸν Θεὸν ἡμῶν εἶπεν (cod. ἦπεν)· ἐπὶ τοῦ ὀνόματος τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος κατελθάτω ὁ ἀρχάγγελος γαβριήλ, ὅπως εἴπη μοι περὶ τῶν κολάσεων, καὶ περὶ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἄμα τῇ λόγῳ εἰποῦσα (ita etiam in Veneto), κατήλθεν ὁ ἀρχάγγελος μιχαήλ μετὰ τοὺς ἀγγέλους τῆς ἀνατολῆς καὶ τῆς δύσεως καὶ ἀγγέλους τῆς μεσημβρίας καὶ τοῦ βορρᾶ, καὶ ἤσαν αὐτὴν τὴν κεκαρτωμένην, καὶ εἶπαν πρὸς αὐτήν· χαῖρε τοῦ πατρὸς τὸ ἀπατάσασθαι, χαῖρε τοῦ υἱοῦ ἡ κατοίκησις, χαῖρε τοῦ ἁγίου πνεύματος τὸ κλέυσμα etc. Item in Bibl. Caesar. Vindob.

lib. V. cod. CCCXXXVII. fol. 82. (82—93): ἀποκάλυψις τῆς ὑπεραγίας Θεοτόκου περὶ τῶν κολάσεων, καὶ πῶς οἱ ἁμαρτωλοὶ κολάζονται, καὶ περὶ μετανοίας. Ἐμελλεν ἡ παναγία Θεοτόκος πορεύεσθαι ἰδεῖν τὰς κολάσεις, καὶ ἦλθεν ἐν τῷ ὄρει τῶν ἐλαιῶν etc. In codice Veneto Marciano class. VII. cod. XLIII scriptura etiam peior est quam in Bodleiano. Post inscriptionem ἀποκάλυψις τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου περὶ τῶν κολάσεων τῶν ἁμαρτωλῶν, sic legitur: Κατὰ τοὺς καιροὺς ἐκείνους ὅπου ἔμελλεν ἡ ἄκρατος Θεοτόκος ἵνα ἀπέλθῃ ἐπὶ τὰς (cod. τῆς) κολάσεις καὶ ἰδεῖν αὐτάς, καὶ ἀναβάσῃ (cod. -βάς) εἰς τὸ ὄρος τῶν ἐλαιῶν προσήύξατο. προσευχομένης δὲ αὐτῆς ἐσῆκωσε¹ τὸ βλέμμα αὐτῆς (cod. της ex usu recentiore) εἰς τὸν οὐρανὸν καὶ εἶπεν· ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος κατελθέτω ὁ michaël ἀρχάγγελος ἵνα ἀποδείξῃ μοι τὰς κολάσεις. καὶ ἅμα τῷ λόγῳ εἰπούσα (ita prorsus, ut etiam Bodl. codex), κατήλθεν ὁ ἀρχάγγελος michaël καὶ τετρακῆσιοι ἄγγελοι, ἑκατὸν ἀπὸ τοῦ βορέως καὶ ἑκατὸν τῆς μεσημβρίας καὶ ἑκατὸν τῆς δίσσεως. καὶ ἡσιτάσαντο τὴν κεχαριτωμένην λέγοντες· χαῖρε Θεοτόκε παρθένε, τοῦ πατρὸς τὸ ἀπαύασμα, χαῖρε τοῦ υἱοῦ ἡ κατοίκησις, χαῖρε τοῦ ἁγίου πνεύματος τὸ κεφάλαιον, χαῖρε τῶν ἑξαπτερόγων ὁ ἔπαινος, χαῖρε τῶν οὐρανῶν τὸ στερέωμα, χαῖρε τῶν ἀγγέλων τὸ προσκύνημα, χαῖρε τῶν προφητῶν τὸ κήρυγμα, χαῖρε πάντων ἐψηλοτέρα ἕως τὸν θρόνον (sic) τοῦ Θεοῦ. εἶπεν καὶ ἡ Θεοτόκος πρὸς τὸν ἀρχιστράτηγον· χαῖρε michaël ἀρχιστράτηγε, τοῦ υἱοῦ μου συνήμιλε· χαῖρε michaël ἀρχιστράτηγε, τοῦ ἁγίου πνεύματος τὸ βέλεσμα (ita codex; κέλευσμα?). χαῖρε michaël ἀρχιστράτηγε, τῶν ἑξαπτερόγων ὁ ἔπαινος· χαῖρε michaël ἀρχιστράτηγε, ὁ μέλλων σαλπίζειν καὶ ἐξυπνεῖν τοὺς ἀπ' αἰῶνος κεκοιμημένους· χαῖρε michaël ἀρχιστράτηγε, ὁ πρῶτος πάντων (sic) τῶν ἐλουρανίων δυνάμειον ἕως τὸν θρόνον (ut supra) τοῦ Θεοῦ. ὁμοίως καὶ πάντας τοὺς ἀγγέλους εὐφημοῦσα ἡ Θεοτόκος. αὐτοὶ δὲ προσκινήσαντες αὐτὴν καὶ μεγαλύναντες, εἶπεν ἡ Θεοτόκος πρὸς τὸν ἀρχάγγελον michaël· ἀνάγγειλόν μοι πάντα τὰ ἐν οὐρανῷ καὶ τὰ ἐπὶ γῆς, καὶ πόσαι κολάσεις εἶναι (ex usu recentiore), καὶ ποῦ κολάζεται τὸ γένος τῶν ἀνθρώπων. καὶ εἶπεν ὁ ἀρχιστράτηγος· πολλὰ καὶ ἀναρίθμητοί (cod. πολλὰς κ. ἀναρίθμοιταις) εἰσιν αἱ κολάσεις. καὶ εἶπεν ἡ Θεοτόκος· ἀπέλθωμεν καὶ ἴδωμεν αὐτάς. καὶ εἶπεν ὁ ἀρχιστράτηγος· πόθεν θέλεις ἵνα ἀπέλθωμεν; ἐπὶ δυσμᾶς ἢ ἐπὶ ἀνατολάς; καὶ εὐθέως ἐπῆραν αὐτὴν οἱ ἄγγελοι καὶ αὐτὴν (cod.

¹ Scriptum est ἐσῆκωσε, item infra. ἐσῆκωσε ex recentiori demum usu videtur esse.

rursus τὴν) ὑπῆγαν ἐπὶ δυσμᾶς. καὶ ἔχανεν ὁ ἥδης, καὶ εἶδεν τοὺς ἐν τῷ σκότει καταζομένους, καὶ ἦν ἐκεῖ σκότος μέγα καὶ κλαυθμὸς καὶ ὀδυρμὸς καὶ βοή μεγάλη. καὶ εἶπεν ἡ Θεοτόκος· τίνες εἰσὶν οὗτοι, καὶ τί τὸ ἁμάρτημα αὐτῶν; καὶ εἶπεν ὁ ἀρχάγγελος πρὸς αὐτήν· οὗτοί εἰσιν, δέσποινα Θεοτόκε, οἵτινες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα μὴ πιστεύσαντες καὶ Θεοτόκον μὴ ὁμολογοῦντες etc. Ad finem Maria precatur ut ab angelis ducatur ἔμπροσθεν τοῦ ἀρχαίου πατρὸς, καὶ ἐκχέωμεν δάκρυα διὰ τοὺς ἁμαρτωλοὺς. Archangelo respondente se cum angelis septies per diem et septies per noctem preces pro peccatoribus facere, sed frustra, exclamat: ῥίψατέ με ἔμπροσθεν τοῦ ἀρχαίου πατρὸς. Postquam vox respondit: οὐκ ἔχω πῶς ἐλπίσω αὐτοίς, rursus precatur advocatis Iohanne baptista, prophetis, patriarchis, martyribus, eremitis, iustis. Vox auditur: τίνος ἔνεχέν με παρακαλεῖτε; Ipsa respondet: Peccatorum caussa. Tum responsum fit: διὰ τῆς μητρὸς μου τὰ δάκρυα καὶ διὰ τὴν παρακάλησιν τῶν ἁγίων μου ἀγγέλων καὶ διὰ τὴν ἀγάπην τῶν προφητῶν καὶ διδασκάλων καὶ μαρτύρων καὶ διὰ πάντας τοὺς ἁγίους μου· χαρίζω ἄνεσιν τῶν ἁμαρτωλῶν etc. Postquam gratias egit Maria cum angelis, rursus vox auditur: ἄρατε τὴν ἐμὴν μητέρα ἐν τῇ παραδείσῳ etc. Sequitur: εἰθὺς τὸ ἄρμα τὸ χερουβικὸν παρέστησεν αὐτὴν ἐν τῇ παραδείσῳ. Ibi pios videt eorumque virtutes a Michaelē ipsi indicantur. Sed haec pars libelli brevissima est et quasi appendicem eorum quae praecesserunt efficit.

Similis operis posterior pars superest in cod. Par. 1631. saeculi fere decimi tertii. Fragmentum incipit: ἡ δὲ ἁγία Θεοτόκος παρακαλεῖ καὶ δυσσωπεῖ τὸν Θεὸν λέγουσα· ἐλέησον τὸν κόσμον σου καὶ μὴ ἀπολέσῃς τὰ ἔργα τῶν χειρῶν σου. ἔμπροσθεν δὲ τοῦ Θρόνου παρεστῆκεισαν ἀγγέλων τάξεις καὶ τάγματα ἀναρίθμητα· παρίστατο δὲ προφήται καὶ ἀπόστολοι καὶ μάρτυρες κάτω κείμενοι, παρακαλοῦντες καὶ αὐτοὶ διὰ τοὺς ἁμαρτωλοὺς. καὶ εἶδον ἕτερον τάγμα φοβερὸν ὡς πῦρ ἑξαστράπτων (sic). καὶ εἶπέν μοι ὁ ἄγγελος· οὗτοί εἰσιν τὰ ἑξαπτερίγια καὶ τὰ χερουβίμ. ἐν μέσῳ δὲ αὐτῶν ἔκειτο τροχός, οὗ τὸ εἶδος αὐτοῦ πλήρης (sic) ὀφθαλμῶν, ἐν μέσῳ δὲ αὐτῶν πῦρ . . .² ἔμπροσθεν αὐτοῦ ὡς εἶδος ἀνθρώπου. καὶ λέγει ὁ ἄγγελος· οὗτός ἐστιν ὁ τροχός τὸ ἄρμα ἡλιοῦ (sic), καὶ ὁ ἀνθρωπός ἐστιν ἡλίας ὁ προφήτης. καὶ εἶδον ἕτερον τάγμα ἔχοντα (sic) πτερίδας καὶ πρόσωπα τέσσαρα, τὸ μὲν ἐνφέροντα (sic) πρόσωπον ἀνθρώπου καὶ πρόσωπον αἰετοῦ καὶ

² Scriptum est αζων, litteris κή super α superscriptis.

πρόσωπον λέοντος καὶ πρόσωπον μόσχου, ἔχοντα τὰς χεῖρας ἐπάνω τῶν πτερύγων -- καὶ ἐλέγραγεν (sic, ad τάγμα referendum?) ἀκαταπαύστως λέγοντες· ἅγιος ἅγιος ἅγιος κύριος σαβαώθ -- (fol. 3.) καὶ εἰς τὸ δεξιὸν μέρος αὐτῆς ἴδον λίμνην παμμεγέθη, καὶ εἶπέ μοι ὁ ἄγγελος· ἐξ αὐτῆς τῆς λίμνης ἐξέρχεται ὁ ἰορδάνης ποταμός, καὶ εἰς τὸ χεῖλος αὐτοῦ ὥσπερ ἱερεὺς . . . ³ καὶ λέγει μοι ὁ ἄγγελος· οὗτός ἐστιν ἰωάννης ὁ βαπτιστής. καὶ εἰς τὸ ἀριστερὸν μέρος ἴδον λίμνην παμμεγέθη. καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ λίμνη ὅπου κολάζονται γονεῖς καὶ ἀνάδοχοι οἱ ἐξ ἀμελείας τὰ τέκνα αὐτῶν ἀφέντες ἀβάπτιστα -- (fol. 6.) καὶ ἤγαγόν με ὅπου κολάζονται οἱ ἁμαρτωλοί. καὶ εἶδον ἐκεῖ ποταμὸν πύρινον; καὶ εἰς τὸ χεῖλος αὐτοῦ ἐλάθητο πλῆθος ἀνδρῶν καὶ γυναικῶν. καὶ λέγει μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἐπιούρχοι οἱ ἀδίκως ὁμνύονσιν, οἱ ψευδομάρτυρες -- (fol. 7.) εἶπέν μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἄρχοντες, οἱ ἀρχιερεῖς καὶ οἱ δυνάσται οἱ δῶρα λαμβάνονσιν καὶ τὸ δίκαιον οὐ κρίνουσιν -- (fol. 8.) οὗτοί εἰσιν οἱ πρεσβύτεροι, ἄββάδες, οἱ ῥυπώσαντες τὸ μέγα καὶ ἀγγελικὸν σχῆμα· ὁμοίως καὶ διάκονοι καὶ οἱ κατακοιτιοῦντες τοὺς δούλους αὐτῶν -- (fol. 14.) διὸ πάντες, ἱερεῖς καὶ διάκονοι, δούλοι καὶ ἐλεύθεροι, πλούσιοι καὶ πένητες, δῶμεν δόξαν τῷ Θεῷ. ἔλεος καὶ ἄφεςιν ἁμαρτιῶν τῷ γράψαντι ἅμα καὶ τοῖς ἀκροασαμένοις καὶ κτησαμένῳ etc.

Denique de apocalypsi quae dicitur Danielis mentio faciunda. Etiam hanc passim invenimus, ut in cod. Veneto Marc. class. II. cod. CXXV., in Parisiensibus 947 et 2180. In Veneto libri titulus est: ἀποκάλυψις τοῦ προφήτου Δανιὴλ περὶ τῆς συντελείας τοῦ κόσμου. In Parisiensi 947: ἐσχάτη ὥρασις τοῦ Δανιήλ. In Par. 2180: ἐκ τῶν ἐσχάτων ὥρασεων τοῦ προφήτου Δανιήλ. Initium libri in Veneto sic: Ἰάδε λέγει κύριος παντοκράτωρ· οὐαὶ σοὶ γῆ, ὅταν τὸ τῶν ἀγγέλων σκῆπτρον¹ βασιλεύσει ἐν σοί. τότε ἐρεῖ κύριος παντοκράτωρ ἐνὶ τῶν ἀγγέλων αὐτοῦ λέγων· κάτελθε καὶ ἄρον τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀπὸ τῆς γῆς (Par. 2180. τ. ἀλήθ. ἀπὸ τ. γ. καὶ τ. εἰρ. ἀπ' αὐτῆς), καὶ ποιήσου ἵνα φάγουσιν οἱ ἄνθρωποι ἀλλήλων τὰς σάρκας αὐτῶν. ἐξαποστείλον καὶ ἄλλους ἀγγέλους, καὶ τὸν μὲν ἕνα² εἰπέ· κάτελθε ἐπὶ τὰ περι-

¹ Sequitur ἀλλάμενος, quod nec ἀλλόμενος nec ἀλάμενος substituendo anari videtur.

² Ita Par. 2180. nisi quod σκυπτρον habet; Ven. σκήπτωρ, Par. alter σκύπτωρ.

³ In hoc accusativo ut h. l. et postea consentiunt Ven. et Parisienses.

βόλεια (ita Ven., Parisienses -λαια et -λεα) καὶ τὰς νήσους καὶ σφρά-
γισον αὐμὸν χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἔασον.
καὶ τὸν δεύτερον εἰπέ· κάτελθε ἐπὶ τὰ θυσιὰ μέρη καὶ σφράγισόν
μοι αὐτὸν χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἔασον.
καὶ τὸν τρίτον ἄγγελον εἰπέ· κάτελθε ἐπὶ Ἀσίαν, Φρυγίαν, Γαλα-
τίαν, Καππαδοκίαν, Συρίαν καὶ εἰς αὐτὴν τὴν μητέρα τῶν πόλεων,
καὶ σφράγισόν μοι χιλίας τριακοσίας ἐξήκοντα χιλιάδας· τὸ μὲν
δύμοιρον ῥῖψον καὶ τὸ (ex Parr. est; Ven. om) τρίτον ἔασον. οὐαὶ
σοὶ γῆ ἐκ τῶν βυσάνων ὧν μέλλει ἐξαποστειλῆαι κύριος παντοκρά-
τωρ ἐπὶ σέ· ἀκρίδης ἀγρίας καὶ ἀναιμίας (ἀκρίδ. ἀγρ. καὶ ἀν.
ex Parr., om Ven.), καὶ οὔτε ζῶν ἢ (Parr. οὔτε) δένδρον μέλλουσιν
ἄψασθαι (Parr. ἄπτεισθαι), εἰ μὴ ἐπὶ (ita uterque) τοὺς μὴ μετα-
νοήσαντας (Parr. -νοῦντας) διὰ (Parr. ἐπὶ) τὰς πολλὰς αὐτῶν
ἁμαρτίας καὶ (ἁμ. κ. ex Parr., om. Ven.) ἀνομίας καὶ ἀδικίας, καὶ
μαστιγώσουσιν αὐτοὺς μῆρας ἑπτά, ἕως οὗ ἀπελθόντες μακαρίσωσιν
(Parr. -ίσουσιν) τοὺς τεθναμένους καὶ εἵλωσιν· μακάριοί ἐστε, ὅτι
οὐκ ἐτύχετε ἐπὶ τὰς ἡμέρας ταύτας (Parr. ἐν ταῖς ἡμέραις ταύταις).
καὶ ἐκ προστάγματος Θεοῦ ἀναβήσεται πῦρ ἀπὸ τῆς θαλάσσης,
καὶ ἡ γῆ ζῶσα ἀνοικοδομήσει τὴν θάλασσαν. καὶ ἐπιβήσεται ἐπὶ
τὴν ἐπτάλοφον καὶ στρέψει τὸ πρόσωπον αὐτῆς ἐπὶ τὴν δύσιν τοῦ
ἡλίου. οὐαὶ (Parr. καὶ οὐαὶ) σοὶ ἐπτάλοφε ἐκ τῆς τοιαύτης ὀργῆς,
ὅταν κυκλωθῇς ὑπὸ στρατοπέδον πολλοῦ (Parr. -πέδων πολλῶν³)
καὶ κυριεύθῃς ὡς διὰ μικροῦ πράγματος, καὶ τὰ ὥραιά σου τεύχη
πεσοῦνται ὡς σικυήλατον (? cod. σικυήλάτω), καὶ πατήσῃ τὸ μεί-
ρακιον ἐπὶ σέ ἐλεεινὴν (cod. -νή), τὸ σκῆπτρον (cod. rursus
-πτωρ) θήσῃ καὶ ἐν αὐτῷ οὐ μείνῃ, καὶ βάλλῃ τὰς χεῖρας αὐτοῦ
εἰς τὰ ἅγια τοῦ Θεοῦ θυσιαστήρια, καὶ τὰ ἅγια ἀποχρίσουσιν (ita
scriptum est) καὶ δώσουσι ταῦτα τοῖς υἱοῖς τῆς ἀπωλείας. καὶ
ἐγεγνησεται ὁ ὄψις ὁ κοιμώμενος καὶ πατάξει τὸν μείρακα, τὸ δὲ
διάδημα αὐτοῦ ἀνακολπωσάμενος μεγαλυνθήσεται τὸ ὄνομα αὐτοῦ
πρὸ μικροῦ, οἱ δὲ υἱοὶ τῆς ἀπωλείας στηρίζαντες δώσουσι τὰ
πρόσωπα αὐτῶν ἐπὶ τὴν δύσιν τοῦ ἡλίου· καὶ οὕτως δώσει ὁ ὄψις
ὁ κοιμώμενος θάνατον ὅσιον (sic), καὶ κρατήσῃ ἐπὶ τὴν ἐπτά-
λοφον τὸ ξανθὸν γένος etc. *Extrema sunt*: καὶ ἐν τῇ ὑποστρέ-
φασθαι αὐτὸν ἀνοιχθήσονται οἱ θησαυροὶ τῆς γῆς, καὶ πάντες
πλουτήσωσιν, καὶ οἰδεῖς ἔσται πένης, καὶ ἡ γῆ ἀποδώσει τὸν καρ-
πὸν αὐτῆς ἐπιταπλάσιονα, καὶ τὰ ὄπλα τὰ πολεμικὰ γενήσονται
εἰς δρέπανα. καὶ βυσιλεύσει ἔτη λς', καὶ μετ' αὐτὸν (cod. αὐτοῦ)

³ Ab hoc inde loco textum Parisiensem non amplius exscripsi. Quae sequuntur in Veneto, a quo solo petii, varie corrupta sunt, quae ex aliis codicibus correctum iri spero.

βασιλεύσει ἕτερος ἐξ αὐτοῦ ἔτη ιβ'. καὶ οὗτος προῖδὼν τὸν θάνατον αὐτοῦ πορευθήσεται εἰς τὰ ἱεροσόλυμα ἵνα παραδώσει τὴν βασιλείαν αὐτοῦ τῷ Θεῷ. καὶ ἔκτετε βασιλεύσουσιν οἱ τέσσαρες υἱοὶ αὐτοῦ· ὁ μὲν πρῶτος ἐν ῥώμῃ, ὁ δεύτερος ἐν ἀλεξανδρείᾳ, ὁ τρίτος ἐν ἑπταλόφῳ καὶ ὁ τέταρτος ἐν θεσσαλονίκῃ. οὗτοι ἀλληλομαχήσουσι, καὶ στρατοπεδεύσουσι καὶ τοὺς ἱερεῖς καὶ τοὺς μοναχούς, καὶ συγκροτήσουσι πόλεμον ἀπ' ἀλλήλων, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται. καὶ ἐν τῇ μὴ εἶναι ἄνδρα χρήσιμον βασιλεύσει γυνὴ μιαρὰ ἐν τῇ ἑπταλόφῳ καὶ μὴ ἀνεῖ τὰ ἅγια τοῦ Θεοῦ θυσιαστήρια, καὶ σταθεῖσα ἐν μέσῳ τῆς ἑπταλόφου, φωνῇ μεγάλῃ λέγουσα· τίς Θεὸς πλὴν ἐμοῦ; καὶ τίς δύναται ἀναστῆσαι [ἐπὶ] τὴν ἐμὴν βασιλείαν; καὶ εὐθὺς σεισθήσεται ἡ ἑπταλόφος καὶ καταποντισθήσεται σύμπικρος ἐν βιθῷ, καὶ μόνος ὁ ξηρόλοφος ἔσται φαινόμενος· καὶ τὰ διαβαινόμενα πλοῖα μέλλουσι θρηγῆν τὴν ἑπτάλοφον. καὶ οὕτως βασιλεύσει ἕτερος ἐν θεσσαλονίκῃ ἐπὶ χρόνου μικροῦ, καὶ εὐθὺς καταποντισθήσεται καὶ αὕτη. καὶ μετὰ ταῦτα καταποντισθήσεται ἡ σιμόνη καὶ ἡ κύπρος ἀπὸ ἀνέμου στροβύλου (sed potius ἀνεμοστροβύλου scriptum est) ἐν τῇ θαλάσῃ, καὶ οὕτως βασιλεύσει ὁ ἀντίχριστος, καὶ πράξει θαυμαστὰ καὶ παράδοξα πρᾶγματα καὶ μεγαλυνεῖ τοὺς λοιδοίους καὶ τὸν κατακακαμιμένον (cod. κατεκαμμ., Par. ἐσκαμμένον) ναὸν ἀνοικοδομήσει, καὶ γενίσονται λιμοί, σεισμοί, κατωπονισμοί ἐπὶ πᾶσαν χώραν, καὶ τὰ ἴδια ἀπορρύξουσιν, καὶ ἑτέρος ἐπὶ γῆς οὐ δοθήσεται. καὶ κραιφύνησιν οἱ τρισκακάρατος δαίμων ἔτη τρία⁴. τότε ὁ χρόνος ὡς μὴν διαβήσεται, ὁ μὴν ὡς ἑβδομάς (ita Par., Ven. -μάδα), ἡ ἑβδομάς ὡς ἡμέρα, ἡ ἡμέρα ὡς ὥρα, ἡ ὥρα ὡς στιγμή⁵, διὰ τοὺς ἐκλεκτοὺς τοῦ Θεοῦ καὶ τοὺς δούλους αὐτοῦ (Par. om καὶ τ. δού. αὐτ.). μετὰ δὲ τὴν συμπλήρωσιν τῶν τριῶν χρόνων βρέξει ὁ Θεός (Par. add παντοκράτωρ) πῦρ ἐπὶ τὴν γῆν, καὶ κατακαήσεται ἡ γῆ πύχας (sic Ven.) τριάκοντα (Par. κατακαύσει αὐτὴν πύχαις λγ'). τότε βοήσει ἡ γῆ πρὸς τὸν Θεόν (Par. οὐράνιον pro Θε.) παρθένης εἰμὶ, κύριε, ἐνώπιόν σου. τότε οἱ οὐρανοὶ ὥσπερ χάρτης ἐνελθθήσονται καὶ (Par. om οἱ οὐρανοὶ usque καὶ) οἱ ἄγγελοι τοῦ Θεοῦ τὰς σάλπιγγας δώσουσιν, καὶ οἱ ἀπ' αἰῶνος νεκροὶ ἐγερθήσονται, καὶ οἱ μὲν δίκαιοι σταθήσονται ἐκ δεξιῶν τοῦ νυμφίου, οἱ δὲ ἁμαρτωλοὶ ἐξ ἐκωνύμων· καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὸν παράδεισον, οἱ δὲ ἁμαρτωλοὶ κληρονομήσουσι καὶ αὐτοὶ τὴν αἰώνιον κόλασιν· ἥς γένοιτο ἔσθῃναι ἡμῶς, προση-

⁴ Par. add ἥ, quod ἡμῖς explicandum videtur. Item paullo post habet τῶν τριῶν ἔ' χρόνων.

⁵ ὡς ὥρα et ὡς στιγμή Par., Ven. ὡς ὥραν et ὡς στιγμήν.

κινεῖν δὲ πατέρα υἱὸν καὶ ἅγιον πνεῦμα, τριάδα ὁμοούσιον καὶ ἀχώριστον, εἰς τοὺς ἀπεράντους αἰῶνας ἀμήν. Ab his inde a voce ἐγεγνήσονται satis differt Parisiensis codex (2180.), in quo sic pergitur: καὶ τότε φανήσεται τὸ σημεῖον τοῦ ζωοποιοῦ σταυροῦ προπορευόμενον ἀπ' οὐρανῶν· εἶτα καὶ αὐτὸς ἡμῶν ὁ κύριος ἰησοῦς χριστὸς καταβήσεται καὶ σταθήσει ἐπὶ τοῦ οἴκου (cod. τοὺς οἴκους) δαυίδ, καὶ προσευτερίσει τὸν θρόνον αὐτοῦ, καὶ στήσει τοὺς μὲν δικαίους ἐκ δεξιῶν, τοὺς δὲ ἁμαρτωλοὺς ἐξ εἰωνύμων. τότε αἱ βίβλοι ἀνοιχθήσονται, καὶ αἱ πράξεις τῶν δικαίων καὶ τῶν ἁμαρτωλῶν γυμνωθήσονται, καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὴν αἰώνιον ζωὴν, οἱ δὲ ἁμαρτωλοὶ κήλασιν ἀπέραντον· ἵς ἔρυσθήμεν χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ, ᾧ πρέπει πᾶσα δόξα, κράτος, τιμὴ καὶ προσκύνησις σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. Quae dedimus, in Veneto et Parisiensi altero (2180.) paullo plus quam dimidiam totius apocalypsis partem efficiunt. Multo pauciora cod. Par. 947. praebet. Ceterum nescio an haec scriptura eadem sit quam Pseudathanasii Synopsis et Nicephori stichometria inter pseudepigrapha numerant. Quod si est, „Βαρούχ, Ἀμβρόσιος, Ἐζεκιὴλ καὶ Δανιὴλ ψευδεπίγραφα“ rectius apud Nicephorum Antilegomenis Novi Testamenti adduntur quam in Synopsi Veteris Testamenti Apocryphis.

V.
IOHANNIS LIBER DE DORMITIONE MARIAE.

VI.
TRANSITUS MARIAE A.

VII.
TRANSITUS MARIAE B.

Sed iam ad libros a nobis hoc volumine editos redeundum est. Superest ut de iis explicemus qui in describendo Mariae exitu versantur. Opus Graecum, quod tantam vim ad traditiones Marianas excolendas atque propagandas habuit et in varias quum orientis tum occidentis linguas translatum est, nondum editum fuisse mirum est. Neglectum vero est ab alteris ne ad apocryphorum deliramenta viderentur animum attendere, ab alteris ne in suspicionem adducerentur quae a piis Mariae cultoribus dudum in fidem recepta essent¹. At errarunt utrique; hi quidem quod a veritate strenue indaganda refugerunt, illi quod praesumptione dogmatica historiae circumscribere studium.

Pertinere autem librum de dormitione vel transitu Mariae non ad medii aevi sed antiquitatis Christianae monumenta certum est, quamquam ambigi potest utrum saeculo demum quarto an prius prodierit. Auctor libri Latini quem Transitus Mariae B diximus, in prologo, qui a textu nostro Veneto abest

¹ Huc spectant verba Combefisii in Auctar. Nov. Biblioth. PP. tom. 1. p. 821: „Exstat eius (i. e. Iohannis archiepisc. Thessalon., de quo vide infra) oratio alla in Mariae assumptionem, paucis diversa ab iis quae exstant nomine S. Melitonis, ac pleraque eiusmodi ex Apocryphis enarrans; quam quidem mihi paraveram ac eram conatus illustrare; sed postea visum potius mihi premere quam minus certa nixis veritate aliorum fidem elevare.“

sed ex aliis codicibus in Bibliotheca Maxima Patrum editus est, Melitonis nomen sibi arrogans tradita a Iohanne apostolo ad conficiendum librum suum se adhibuisse profitetur: vide infra pag. 124. Hunc librum suae aetatis hominibus et iam saeculo sexto Gregorio Turonensi in iis quae de obitu et resurrectione Mariae scripsit probari reprehendit Beda Venerabilis in *Retract.* in *Act. App.* cap. VIII. Ad Iohannem autem Pseudo-Melito ille provocans haud dubie ad eum librum provocavit quem plerique codices Graeci Iohanni adscriptum esse testantur. Eundem in celebri decreto a Gelasio damnatum esse (vide cap. VI. §. 28: „Liber qui appellatur *Transitus*, id est *Adsumptio*² sanctae Mariae, apocryphus“) propterea ambigitur quod a Pseudo-Melitone Leucii haeretici scriptum eiusdem argumenti commemoratur, rursusque a Pseudo-Hieronymo in sermone qui fertur de assumptione beatae virginis Mariae scriptum eiusmodi significari videtur³. Quum autem in decreto illo §. 18 damnatio praecedat „omnium librorum quos fecit Leucius discipulus diaboli“, certe veri est similis §. 28 alium quam Leucii de transitu Mariae librum damnari; nisi forte nullo auctore nominato quicquid *Transitus* Mariae inscribatur auctor decreti damnari voluit. Sin autem pro vero habemus, Leucium haeticum de transitu Mariae commentatum esse, statuendum erit Pseudo-Iohannem vel maxime contra illum suum composuisse librum, quo quidem ad Leucii scripturam extirpandam usum se dixit Pseudo-Melito.

Quantopere autem *Transitus* ille Mariae ubique placuerit, luculenter interpretum studiis probatur. Scimus enim Syriace, Sahidice, Arabice eum versum esse. Neque interpretes illi satis habuerunt Graeca simpliciter vertere, sed ipsam narrationem variis modis excoluerunt, quemadmodum hoc ipso anno tres libros Syriacos in lucem protraxit William Wright vir clarissimus⁴, qui-

² Verba ad eam *Adsumptio* in pluribus codd. habebantur.

³ Hi auctor ad Paulum et Eusebium ea de re et scripserunt auctori, ut forte si verum in manu vestras illud apocryphum de transitu eiusdem virginis, debet per verum scripserit. Ceterum in eo verissime nulli dicuntur habere alium assumptum fuisse simul cum corpore, quemadmodum verum Melitonem Mariae in valle Iosaphat circumvallibus circumdantibus, ea abierit relicto corpore.

⁴ Liberum hunc inscribit *Contribution to the Apocryphal Literature of the New Testament*, collected and edited from Syriac MSS. in the British Museum, London 1865. Sed ante quatuordecim annos hunc eundem librum ediderat aliam editionem H. J. Gressmann cuiusque alteram in *Journal of Sacred Literature*, in duobus partibus simul cum huiusmodi annotationibus huiusmodi et Aprilis.

bus idem cum Graecis nostris argumentum sed satis diversa ratio est; aliam rursus libri formam, propiorem tamen Syriacis quam Graecis aut Latinis, Maximilianus Enger 1854 Arabice edidit ⁵;

⁵ Titulus libri est: Ioannis apostoli de transitu beatæ Mariæ virginis liber. Ex recensione et cum interpretatione Maximiliani Engeri. Exempli gratia adscribamus, ex Wrightii et Engeri interpretationibus, quæ fere in Syriacis et Arabicis respondent capiti 12 textus Graeci. Is enim locus ex iis est qui certe per singula comparari possunt. Syrus igitur sic (Contributions p. 22 sq.): Then the Holy Spirit informed us in all the regions in which we were, and says to us: „The time is near for the mother of your Lord to leave this world; but rise, go to her to Bethlehem.“ To Simon (Peter) It made this known in Rome; and to Paul at Tiberias; and to Thomas in India; and to Matthew at Berytus; and to Bartholomew in Armenia; and to Thaddæus at Laodicea; and to James in the cave of Zion. But Andrew, the brother of Simon, and James, the brother of John, and Phillip, and Simon the Cananite, and Matthias, who became an apostle in the place of Judas Iscariot, these five were dead. And the Holy Spirit awoke them and said to them: Rise, but do not think that the resurrection is come; but on this account do ye rise, that ye may go to Bethlehem to the mother of your Lord, who is departing from the world, and asks to see you. Item Arabs (apud Enger. p. 39): „Et cum spiritus sanctus mihi dixisset: audisti hanc vocem o Ioannes? dixi: sane. Dixit: hæc ibit ad discipulos socios tuos lique ad dominam beatam Mariam salutandam advenient, quia in sua quemque urbe et loco certiores feci, eisque currus quibus huc vehentur in nube lucida paravi. Et Simeoni Cephae Romæ notum id feci, cum ad templum sanctum properaret, sacrificium cum id ei incumberet oblaturus, ei que dixi: oblatione facta Bethlehem propere, nam mater magistri tui in eo est ut ex hoc mundo migret. Dein Paulo, qui quinquaginta circiter iactæ sagittæ spatiiis Roma aberat et cum Iudæis disputabat; Iudæique eum irridebant dicebantque: profecto sermo tuus non accipietur, quia tu nomen Christi prædicas, tu es Tarso ortus nosque te novimus: homo es Christianus et pauper, et Iesu in nomine migrare et orare coepisti. Eumque certiores feci, statimque surrexit et egressus est. Dein Thomam in interiore Indiæ Sindiaque terra. Is autem prope lectum filiae regis assidebat eamque baptizaverat; tum ad ecclesiam properavit et oravit et abiit. Et post hæc Matthæum, tum Iacobum. Et postquam vivos ex iis certiores feci, ad mortuos ivi, Philippum, Andream fratrem Simeonis Cephae, Lucam, Simeonem Cananaeum, Marcum Bartholomaeumque, eisque dixi: agite, sepulcra vestra relinquitte, et ne credatis diem novissimum venisse; non enim iam extremum tempus est. Verum Bethlehem propere, dominam Mariam beatam domini genitricem salutaturi; nam prope est ut ex hoc mundo abeat.“ Syrus alter (vide Journ. of Sac. Lit.) magis cum Arabe consentit. Ita ille habet quæ de Petro et Paulo agunt etc.: To Simon Cephas It made this known in Rome, as he was going in to offer the oblation in the church where was the oblation of strangers; and he was lying prostrate and praying before the altar; and the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to salute her.“ And the Holy Spirit informed Paul in the city called Tiberias. It found Paul as he was contending with the Jews, who were striving with him and reviling him and saying to him: Thy words are not

denique aliam eamque a reliquis omnibus satis discrepantem liber Sahidicus habet, quem in Catalogo codicum Copticorum Borgianorum Georg. Zoega indicavit*. Sed praeter orientales etiam Latini docent quam varie transitus Mariae ab interpretibus excultus sit. Plures enim apud Latinos libri habentur, in quibus

received, which thou utterest concerning the Messiah. Because thou art from Tarsus. and the son of a harness-maker, and the child of poor people, thou takest the name of the Messiah (in thy mouth) and goest about with it. And the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Thomas in India, who had gone in to visit the nephew of Ludan, the king of India. And he was sitting by his bed and talking to him; and the Holy Spirit said to him: „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Matthew (saying): „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And Matthew was at Yabus. And the Holy Spirit informed James in Jerusalem (saying): The time etc. And the Holy Spirit informed Bartholomew in the Thebais (saying): The time etc. Now none of the disciples were dead as yet, except Andrew, the brother of Simon Cephas, and Philip, and Luke, and Simon the Cananite: these were dead. And on that day the H. S. informed them in their graves (saying): Rise from Sheol. And the H. S. said unto them: Do not suppose that the resurrection is come; but your rising to-day from your graves is wholly that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave the world.

* Vide pag. 223. num. CXX. Zoega inde haec excerpit: „Verba Iesu in cruce ad Mariam et Iohannem, a quo inde tempore vixerunt ambo in una domo Hierosolymis annos XV. Multas illa peregit sanationes, multa docuit apostolos frequenter eam invisentes et secum habuit chorum virginum: „Factum autem est anno XV. post resurrectionem domini, secundum archaeologiam Iosephi et Irenaei Hebraeorum.“ Scilicet praecipit Maria Iohanni ut vocet Petrum et Iacobum, quibus ingressis in memoriam revocat apostolls quae acciderant a die resurrectionis usque ad ascensionem domini. Narrat porro apparuisse sibi dominum et praedixisse diem mortis, etiam pollicitum esse angelos post statum tempus corpus eius in coelum assumpturos. Convocat virgines suas, in primis Mariam Magdalenam. Iubet inde Petrum sindonium sibi afferre, Iacobum suffimenta emere, Iohannem taedas. Sindonium adlatum sternit instar lecti et odoribus adspersit. Ad orandum se convertit, petens a deo ut removeat lapides offensionis et larvas dolosas, ut qui a sinistris dei procident coram ea, qui a dextris accedant cum gaudio, ut potestates tenebrarum pudore afficiantur et draco videns eam abscondat se, quiescatque fluvius ignis quo explorantur iusti et peccatores. Et sic super sindonem suffimentisque se componit dormitura. Descendit dominus de coelo super currum Cherubin, eamque consolatus mortem arcessit, qua visa anima Mariae evolat in sinum filii. Mortua est die Ian. XX, qui est XXI (XXV) mensis Tobe. Praecipit Iesus apostolls ut corpus sepellant in valle Iosaphat.“ Praeterea extremam libri partem ipso textu Sahidico adposuit, eumque vertit Ed. Dulaurier l. l. pag. 20 sqq.

idem argumentum maxima cum licentia tractatum est. Ita neuter eorum quos edidimus siglis A et B distinctos, cum altero convenit, nec magis cum orientalibus interpretibus aut cum ipso Graeco, licet ex hoc tanquam primario fonte eos fluxisse appareat. Praeterea quoque aliam eiusdem rei expositionem ex codice Ambrosiano descripsimus, ad varios illam quidem libros concinnatam ac tamen ab ipso Iohannis libro auctoritatem repetentem. Vide infra.

A Latinis transitum Mariae cum similibus aliis ad poetas medii aevi Germanicos transisse plura carmina testes habemus. Sequuntur autem et illi varias libri recensiones, quemadmodum inter Conradum ab Heimesfurt⁷ et auctorem libri passionalis⁸ hoc interest, ut iam Engerus adnotavit, quod ille fabulam de sero Thomae adventu et zona virginis ex aëre deiecta habet, hic cum Pseudo-Melitone consentiens non habet. Quod ipsum quum inter testes nostros transitus Mariae A et B differat, facile erit dictu unde carminum illorum discrepantia pendeat.

Sed in ipsis Graecis exemplorum haud exigua est varietas, in extrema potissimum libri parte, ut in editione indicavimus. Neque inter Graecos deerant qui libro ita uterentur ut novum ex eo opus conficerent. Hoc maxime Iohannes archiepiscopus Thessalonicensis circa finem saec. septimi fecit⁹. Quem enim sermonem de dormitione Mariae scripsit, eum totum sed liberrime ad librum Pseudo-Iohannis composuit. In libris scriptis haud raro invenitur, ut in codice Parisiensi 897, ubi inscriptio sic legitur: *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου Θεσσαλονίκης λόγος πᾶν ὀφείλμιος εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου μαρίας.* Textus incipit: *Τῇ θαυμαστῇ καὶ ὑπερενδόξῃ καὶ ὄντως μεγάλῃ τοῦ παντὸς κόσμου δεσποίνῃ καὶ ἀειπαρθένῃ μαρίᾳ, τῇ τοῦ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ μητρὶ καὶ ἀληθῶς Θεοτόκῃ ἐπὶ πάσης τῆς ἐν' οὐρανὸν τῆς τε (? vide infra Coisl. 121) καὶ αἰσθητῆς διακοσμίσεως ἀξιόχρεος (sic) ὕμνος ᾄδασθαι διὰ παντὸς ἐποφείλεται. καὶ τοῦτο καλῶς, οἶμαι, καὶ*

⁷ Eius carmen editum est apud Hauptium: Zeitschrift für deutsches Alterthum, vol. VIII, pag. 156 sqq.

⁸ Vide editionis Hahnianae pag. 120 sqq. Inscribitur ea pars quae de transitu Mariae agit: „Hie spricht das buoch von unser vrowen ende“.

⁹ Praecessit eum (circa initia saec. septimi) sermone simili Modestus archiepisc. Hieros., cuius ἐγκώμιον εἰς τὴν κοίμησιν τῆς παναγίας Θεοτόκου commemorat Photius in bibloth. cod. 275. Sed etiamnum in libris scriptis invenitur, ut in cod. Coisl. 274. Cf. Montfauc. Bibl. Coisl. pag. 389.

Θεοφιλῶς, ὡς ἄτε μητρὶ καὶ Θεόπαιδι, οὐ μόνον διὰ τὸ πάντων αὐτὴν ἀνώτερον λαχεῖν ἔχειν ἀξίωμα, τὴν μητέρα κεκλησθαι Θεοῦ, καὶ μόνην ὑπερκεῖσθαι τῶν ὑπερχοσμίων τε καὶ ἐπιγείων, ἀλλὰ γε μὴν καὶ διὰ τὸ τῇ ἡλῃ κτίσει δι' αὐτῆς γενόμενον εὐεργέτημα ἐν τῇ τοῦ μονογενοῦς αὐτῆς υἱοῦ ἐνσάρκως ἐπὶ γῆς¹⁰ παρουσίᾳ. οὐλοῦν ἐφοραστέον τῆς Θεοτόκου τὴν κοίμησιν ἅμα ταῖς θείαις καὶ φιλεόρτοις δυνάμεσι. Paullo post legitur: ἀρχὴν δὲ τοῦ λόγου ἦδη ποιήσομαι τὰ περὶ τῆς κοιμήσεως ἔργον ἀναπαύσεως καὶ πρὸς Θεὸν μεταστάσεως μαρτίας τῆς Θεοτόκου, καὶ ἅπερ αὐτῇ ἀπεκαλίφθη ἄρρητα μυστήρια, πᾶσιν ἐκφαντορικῶς διηγούμενος. ἦν ἱκανὰ γὰρ ἔγνω μαρτία παρὰ τοῦ κυρίου ὅτι ἀκούσθεται τὸ ἄφθορον αὐτῆς σώμα, ἦλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· μαρτία, ἐγεγνήσασα λάβε τοῦτο τὸ βραβεῖον, ἦν (sic) δέδωκέ μοι ὁ φυτεύσας τὸν παράδεισον, καὶ παράδος αὐτὸ τοῖς ἀποστόλοις, ἵνα κρατίσαντες αὐτὸ ἱμνήσωσιν ἐμπροσθέν σου, διότι μετὰ τρεῖς ἡμέρας ἀποτίθῃ τὸ ἄχραντον σώμα σου· ἰδοὺ γὰρ πάντας τοὺς ἀποστόλους ἀποστέλλει πρὸς σε ὁ δεσπότης - - ὅτε οὖν εἶπον πάντες τὸ ἀμήν, αἰθῆρις ἠσπάσαντο ἀλλήλους. καὶ εὐθέως ἐξελθὼν ὁ ἰωάννης ἦλθε καὶ ἔστη ἀναμέσον αὐτῶν λέγων· εὐλογήσατέ με πάντες. καὶ ἰδόντες αὐτὸν ἠσπάσαντο αὐτὸν ἕκαστος κατὰ τὴν ἰδίαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν εἶπε πέτρος πρὸς ἰωάννην· ἀγαπητὲ τῷ κυρίῳ, πότε ὧδε γέγονας, καὶ ποίῳ τρόπῳ καὶ πόσας ἡμέρας ἦδη ἔχεις; καὶ εἶπεν ἰωάννης· ἀκούσατε ἀδελφοὶ τὸ συμβάν μοι. ἐγὼ ἦμην ἐν μιᾷ πόλει τῆς ἀσίας γῆς ὀνόματι σάρδεις (cod. σάρδης) - - καὶ προῆγε πέτρος ὑμῶν καὶ λέγων· ἐξῆλθεν ἰσραὴλ ἐξ αἰγύπτου ἐν στίλῳ πρὸς νεφέλης, ἀλληλοῦϊα· ὁ δὲ κύριος προῆγεν αὐτοὺς, ἀλληλοῦϊα - - ἔκλαιον δὲ πάντες καὶ ἔλεγον· οὐαὶ ἡμῖν, ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἐν ἡμῖν ἀπέβη. ἐπάταξε γὰρ ἐκείνους ὁ Θεὸς πρῶτον μὲν ἐν ἀορασίᾳ, μετέπειτα δὲ πῦρ κατήγαγεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτοὺς - - καὶ ἐν τῇ φοβερᾷ ἐλεύσει καὶ φορικτῇ παραστάσει τῆς ἀδεκάστου καὶ ἀπροσπολήπτου κρίσεως τοῦ υἱοῦ αὐτῆς καὶ Θεοῦ ἡμῶν καὶ τῆς αἰωνίου κολάσεως ἐξαιρούμενοι, τῆς ἐκ δεξιῶν αὐτοῦ μεγάλης κλήσεως κληρονόμοι ἀναδειχθείημεν, ὅτι τοῦ Θεοῦ καὶ πατρὸς ἐστὶν ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος etc. Ex his satis perspicuum erit quo modo archiepiscopus Thessalonicensis sermonem suum ad Pseudo-Iohannis librum conformaverit.

Aliibi eundem sermonem ad ipsum Iohannem evangelistam

¹⁰ Sequitur διοῦκτον ἄφατον (item παραουσ(αν) scriptum est). Cf. eundem locum in cod. Colal. 121.

πρόσωπον λέοντος καὶ πρόσωπον μόσχου, ἔχοντα τὰς χεῖρας ἐπάνω τῶν πτερόγων -- καὶ ἐκέκραγεν (sic, ad τάγμα referendum?) ἀκαταπαύστως λέγοντες· ἅγιος ἅγιος ἅγιος κύριος σαβαώθ -- (fol. 3.) καὶ εἰς τὸ δεξιὸν μέρος αὐτῆς ἴδον λίμνην παμμεγέθη, καὶ εἶπέν μοι ὁ ἄγγελος· ἐξ αὐτῆς τῆς λίμνης ἐξέρχεται ὁ ἰορδάνης ποταμός, καὶ εἰς τὸ χεῖλος αὐτοῦ ὥσπερ ἱερεὺς . . . ³ καὶ λέγει μοι ὁ ἄγγελος· οὗτός ἐστιν ἰωάννης ὁ βαπτιστής. καὶ εἰς τὸ ἀριστερόν μέρος ἴδον λίμνην παμμεγέθη. καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ λίμνη ὅπου κολάζονται γονεῖς καὶ ἀνύδουχοι οἱ ἐξ ἀμελείας τὰ τέκνα αὐτῶν ἀφέντες ἀβάπτιστοι -- (fol. 6.) καὶ ἤγαγόν με ὅπου κολάζονται οἱ ἁμαρτωλοὶ. καὶ εἶδον ἐκεῖ πρῶτον πύρινον, καὶ εἰς τὸ χεῖλος αὐτοῦ ἐκάθιστο πληθὺς ἀνδρῶν καὶ γυναικῶν. καὶ λέγει μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἐπίορκοι οἱ ἀδίκως ὁμνύουσιν, οἱ ψευδομάρτυρες -- (fol. 7.) εἶπέν μοι ὁ ἄγγελος· οὗτοί εἰσιν οἱ ἄρχοντες, οἱ ἀρχιερεῖς καὶ οἱ δυνάσται οἱ δῶρα λαμβάνουσι καὶ τὸ δίκαιον οὐ κρίνουσι -- (fol. 8.) οὗτοί εἰσιν οἱ πρεσβύτεροι, ἁββιάδες, οἱ ἑνιψώσαντες τὸ μέγα καὶ ἀγγελικὸν σχῆμα· ὁμοίως καὶ διάκονοι καὶ οἱ κακοποιοῦντες τοὺς δούλους αὐτῶν -- (fol. 14.) διὸ πάντες, ἱερεῖς καὶ διάκονοι, δούλοι καὶ ἐλεύθεροι, πλούσιοι καὶ πένιτες, δῶμεν δόξαν τῷ Θεῷ. ἔλεος καὶ ἄφεσις ἁμαρτιῶν τῷ γράψαντι ἅμα καὶ τοῖς ἀκροασαμένοις καὶ κησαμένῳ etc.

Denique de apocalypsi quae dicitur Danielis mentio faciunda. Etiam hanc passim invenimus, ut in cod. Veneto Marc. class. II. cod. CXXV., in Parisiensibus 947 et 2180. In Veneto libri titulus est: ἀποκάλυψις τοῦ προφήτου Δανιὴλ περὶ τῆς συντελείας τοῦ κόσμου. In Parisiensi 947: ἐσχάτη ὥρασις τοῦ Δανιὴλ. In Par. 2180: ἐκ τῶν ἐσχάτων ὁράσεων τοῦ προφήτου Δανιὴλ. Initium libri in Veneto sic: Ἰάδε λέγει κύριος παντοκράτωρ· οὐαὶ σοὶ γῆ, ὅταν τὸ τῶν ἀγγέλων σκῆπτρον¹ βασιλεύσει ἐν σοί. τότε ἐρεῖ κύριος παντοκράτωρ ἐν τῶν ἀγγέλων αὐτοῦ λέγων· κάτελθε καὶ ἄρον τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀπὸ τῆς γῆς (Par. 2180. τ. ἀλήθ. ἀπὸ τ. γ. καὶ τ. εἰρ. ἀπ' αὐτῆς), καὶ ποιήσον ἵνα φάγωσιν οἱ ἀνθρώποι ἀλλήλων τὰς σάρκας αὐτῶν. ἐξαπόστειλον καὶ ἄλλους ἀγγέλους, καὶ τὸν μὲν ἕνα² εἶπέ· κάτελθε ἐπὶ τὰ περι-

³ Sequitur ἀλλάζμενος, quod nec ἀλλόμενος nec ἀλάμενος substituendo sanari videtur.

¹ Ita Par. 2180. nisi quod σκυπτρον habet; Ven. σκήπτωρ, Par. alter σκύπτωρ.

² In hoc accusativo ut h. l. et postea consentiunt Ven. et Parisienses.

βόλια (ita Ven., Parisienses -λαια et -λεα) καὶ τὰς νήσους καὶ σφράγι-
 σον αὐτῶν χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἕασον.
 καὶ τὸν δεύτερον εἰπέ· κάτελθε ἐπὶ τὰ δυσικά μέρη καὶ σφράγισόν
 μοι αὐτῶν χιλιάδας· τὸ μὲν δύμοιρον ῥῖψον καὶ τὸ τρίτον ἕασον.
 καὶ τὸν τρίτον ἄγγελον εἰπέ· κάτελθε ἐπὶ Ἀσίαν, Φρυγίαν, γαλα-
 τίαν, καππαδοκίαν, σαρδίαν καὶ εἰς αὐτὴν τὴν μητέρα τῶν πόλεων,
 καὶ σφράγισόν μοι χιλίας τριακοσίας ἐξήκοντα χιλιάδας· τὸ μὲν
 δύμοιρον ῥῖψον καὶ τὸ (ex Parr. est; Ven. om) τρίτον ἕασον. οὐαὶ
 σοὶ γῆ ἐκ τῶν βασιλέων ὧν μέλλει ἐξαποστεῖλαι κύριος παντοκρά-
 τωρ ἐπὶ σέ· ἀκριδὲς ἀγρία καὶ ἀναιμιάκτας (ἀκριδ. ἀγρ. καὶ ἀν.
 ex Parr., om Ven.), καὶ οὔτε ζῶον ἢ (Parr. οὔτε) δένδρον μέλλουσιν
 ᾄψασθαι (Parr. ᾄπτεισθαι), εἰ μὴ ἐπὶ (ita uterque) τοὺς μὴ μετα-
 νοήσαντας (Parr. -νοοῦντας) διὰ (Parr. ἐπὶ) τὰς πολλὰς αὐτῶν
 ἁμαρτίας καὶ (ἁμ. κ. ex Parr., om. Ven.) ἀνομίας καὶ ἀδικίας, καὶ
 μαστιγώσουσιν αὐτοὺς μῆρας ἰθ', ἕως οὗ ἀπελθόντες μακαρίσωσιν
 (Parr. -ίσουσιν) τοὺς τεθναμένους καὶ εἵλωσιν· μακάριοί ἐστε, ὅτι
 οὐκ ἐτίχετε ἐπὶ τὰς ἡμέρας ταύτας (Parr. ἐν ταῖς ἡμέραις ταύταις).
 καὶ ἐκ προστάγματος Θεοῦ ἀναβήσεται πῦρ ἀπὸ τῆς θαλάσσης,
 καὶ ἡ γῆ ῥωσά ἀνοικοδομήσει τὴν θάλασσαν. καὶ ἐπιβήσεται ἐπὶ
 τὴν ἐπτάλοφον καὶ στρέψει τὸ πρόσωπον αὐτῆς ἐπὶ τὴν δύσιν τοῦ
 ἡλίου. οὐαὶ (Parr. καὶ οὐαὶ) σοὶ ἐπτάλοφε ἐκ τῆς τοιαύτης ὀργῆς,
 ὅταν κυκλωθῇς ὑπὸ στρατοπέδου πολλοῦ (Parr. -πέδων πολλῶν³)
 καὶ κυριευθῇς ὡς διὰ μικροῦ πράγματος, καὶ τὰ ὠραῖά σου τεύχη
 πεσοῦνται ὡς σικυήλατον (? cod. σικυήλάτω), καὶ πατήσῃ τὸ μεί-
 ρακον ἐπὶ σέ ἐλεεινὴν (cod. -νή), τὸ σκῆπτρον (cod. rursus
 -πτωρ) θήσῃ καὶ ἐν αὐτῇ οὐ μείνῃ, καὶ βάλλῃ τὰς χεῖρας αὐτοῦ
 εἰς τὰ ἅγια τοῦ Θεοῦ θυσιαστήρια, καὶ τὰ ἅγια ἀποχρίσουσιν (ita
 scriptum est) καὶ δώσουσι ταῦτα τοῖς υἱοῖς τῆς ἀπωλείας. καὶ
 ἐγερωθήσεται ὁ ὄφις ὁ κοιμώμενος καὶ πατάξει τὸν μείρακα, τὸ δὲ
 διάδημα αὐτοῦ ἀνακολπωσάμενος μεγαλυνθήσεται τὸ ὄνομα αὐτοῦ
 πρὸ μικροῦ, οἱ δὲ υἱοὶ τῆς ἀπωλείας στηρίζαντες δώσουσι τὰ
 πρόσωπα αὐτῶν ἐπὶ τὴν δύσιν τοῦ ἡλίου· καὶ οὕτως δώσει ὁ ὄφις
 ὁ κοιμώμενος θάνατον ὅσιν (sic), καὶ κρατήσῃ ἐπὶ τὴν ἐπτά-
 λοφον τὸ ξανθὸν γένος etc. Extrema sunt: καὶ ἐν τῇ ὑποστρέ-
 φεσθαι αὐτὸν ἀνοιχθήσονται οἱ θησαυροὶ τῆς γῆς, καὶ πάντες
 πλουτήσωσιν, καὶ οὐδεὶς ἔσται πένης, καὶ ἡ γῆ ἀποδώσει τὸν καρ-
 πὸν αὐτῆς ἐκταπλασίονα, καὶ τὰ ὄπλα τὰ πολεμικὰ γενήσονται
 εἰς ὀρέπανα. καὶ βυσιλεύσει ἔτη λς', καὶ μετ' αὐτὸν (cod. αὐτοῦ)

³ Ab hoc inde loco textum Parisiensem non amplius exscripsi. Quae sequuntur in Veneto, a quo solo petii, varie corrupta sunt, quae ex aliis codicibus correctum iri spero.

βασιλεύσει ἕτερος ἐξ αὐτοῦ ἔτη ιβ'. καὶ οὗτος προΐδων τὸν θάνατον αὐτοῦ πορευθήσεται εἰς τὰ ἱεροσόλυμα ἵνα παραδώσει τὴν βασιλείαν αὐτοῦ τῷ θεῷ. καὶ ἔκτιτε βασιλεύσουσιν οἱ τέσσαρες υἱοὶ αὐτοῦ· ὁ μὲν πρῶτος ἐν ῥώμῃ, ὁ δεύτερος ἐν ἀλεξανδρείᾳ, ὁ τρίτος ἐν ἐπταλόρῳ καὶ ὁ τέταρτος ἐν θεσσαλονίκῃ. οὕτως ἀλλήλομαχήσουσι, καὶ στρατοπεδεύσουσι καὶ τοὺς ἱερεῖς καὶ τοὺς μοναχοὺς, καὶ συγκροτήσουσι πόλεμον ἀπ' ἀλλήλων, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται. καὶ ἐν τῷ μὴ εἶναι ἄνδρα χρήσιμον βασιλεύσει γυνὴ μισρὰ ἐν τῇ ἐπταλόρῳ καὶ μὴ ἀνεῖ τὰ ἅγια τοῦ θεοῦ θυσιαστήρια, καὶ σταθεῖσα ἐν μέσῳ τῆς ἐπταλόρου, φωνὴ μεγάλη λέγουσα· τίς θεὸς πλὴν ἐμοῦ; καὶ τίς δύναται ἀναστήσαι [ἐπὶ] τὴν ἐμὴν βασιλείαν; καὶ εὐθὺς σεισθήσεται ἡ ἐπτάλορος καὶ καταποντισθήσεται σύμψυχος ἐν βυθῷ, καὶ μόνος ὁ ξηρόλορος ἔσται φαινόμενος· καὶ τὰ διαβαινόμενα πλοῖα μέλλουσι θρηγεῖν τὴν ἐπτάλορον. καὶ οὕτως βασιλεύσει ἕτερος ἐν θεσσαλονίκῃ ἐπὶ χρόνου μικροῦ, καὶ εὐθὺς καταποντισθήσεται καὶ αὕτη. καὶ μετὰ ταῦτα καταποντισθήσεται ἡ σμίρνη καὶ ἡ κύπρος ἀπὸ ἀνέμου στροβύλου (sed potius ἀνεμοστροβύλου scriptum est) ἐν τῇ θαλάσῃ, καὶ οὕτως βασιλεύσει ὁ ἀντίχριστος, καὶ πράξει θανάσιμα καὶ παράδοξα πράγματα καὶ μεγαλυνεῖ τοὺς ἰουδαίους καὶ τὸν κατακεκαμμένον (cod. κατεκαμμ., Par. ἐσκαμμένον) ναὸν ἀνοικοδομήσει, καὶ γενήσονται λιμοί, σεισμοί, κατωπονισμοὶ ἐπὶ πᾶσαν χώραν, καὶ τὰ ὕδατα ἀποξηρῶνται, καὶ ἑτέρος ἐπὶ γῆς οὐ δοθήσεται. καὶ κραιπνὴ ἡ τρισμυριάτης διαίμων ἔτη τρία⁴. τότε ὁ χρόνος ὡς μὴν διαβήσεται, ὁ μὴν ὡς ἑβδομάς (ita Par., Ven. -μάδα), ἡ ἑβδομάς ὡς ἡμέρα, ἡ ἡμέρα ὡς ὥρα, ἡ ὥρα ὡς στιγμή⁵, διὰ τοὺς ἐκλεκτοὺς τοῦ θεοῦ καὶ τοὺς δούλους αὐτοῦ (Par. om καὶ τ. δού. αὐτ.). μετὰ δὲ τὴν συμπλήρωσιν τῶν τριῶν χρόνων βρέξει ὁ θεὸς (Par. add παντοκράτωρ) πῦρ ἐπὶ τὴν γῆν, καὶ κατακαήσεται ἡ γῆ πύχας (sic Ven.) τριάκοντα (Par. κατακαύσει αὐτὴν πύχας λγ'). τότε βοήσει ἡ γῆ πρὸς τὸν θεόν (Par. οὐράνιον pro θε.) παρθένος εἰμὶ, κύριε, ἐνώπιόν σου. τότε οἱ οὐρανοὶ ὥσει χάριτος ἐνεληθήσονται καὶ (Par. om οἱ οὐρανοὶ usque καὶ) οἱ ἄγγελοι τοῦ θεοῦ τὰς σάλπιγγας δάσουσιν, καὶ οἱ ἀπ' αἰῶνος νεκροὶ ἐγερθήσονται, καὶ οἱ μὲν δίκαιοι σταθήσονται ἐκ δεξιῶν τοῦ νυμφίου, οἱ δὲ ἁμαρτωλοὶ ἐξ ἐκωνίων· καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὸν παράδεισον, οἱ δὲ ἁμαρτωλοὶ κληρονομήσουσι καὶ αὐτοὶ τὴν αἰῶνον κόλασιν· ἥς γένοιτο ἡμῶς, προσ-

⁴ Par. add ἡ, quod ἡμῖν explicandum videtur. Item paullo post habet τῶν τριῶν ἔ' χρόνων.

⁵ ὡς ὥρα et ὡς στιγμή Par., Ven. ὡς ὥραν et ὡς στιγμήν.

κινεῖν δὲ πατέρα υἱὸν καὶ ἅγιον πνεῦμα, τριάδα δημοῦσιν καὶ ἀχώριστον, εἰς τοὺς ἀπεράντους αἰῶνας ἀμήν. Ab his inde a voce ἐγεροθήσονται satis differt Parisiensis codex (2180.), in quo sic pergitur: καὶ τότε φανήσεται τὸ σημεῖον τοῦ ζωοποιοῦ στανροῦ προπορευόμενον ἀπ' οὐρανῶν· εἴτα καὶ αὐτὸς ἡμῶν ὁ κύριος ἰησοῦς χριστὸς καταβήσεται καὶ σταθήσει ἐπὶ τοῦ οἴκου (cod. τοὺς οἴκους) δαυὶδ, καὶ προευντρεπίσει τὸν θρόνον αὐτοῦ, καὶ στήσει τοὺς μὲν δικαίους ἐκ δεξιῶν, τοὺς δὲ ἁμαρτωλοὺς ἐξ εὐωνύμων. τότε αἱ βίβλοι ἀνοιχθήσονται, καὶ αἱ πράξεις τῶν δικαίων καὶ τῶν ἁμαρτωλῶν γυμνωθήσονται, καὶ οἱ μὲν δίκαιοι κληρονομήσουσι τὴν αἰώνιον ζωὴν, οἱ δὲ ἁμαρτωλοὶ κόλασιν ἀπέραντον· ἡς ῥησθείμεν χάριτι καὶ φιλανθρωπίᾳ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ, ᾧ πρέπει πᾶσα δόξα, κράτος, τιμὴ καὶ προσκύνησις σὺν τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. Quae dedimus, in Veneto et Parisiensi altero (2180.) paullo plus quam dimidiam totius apocalypsis partem efficiunt. Multo pauciora cod. Par. 947. praebet. Ceterum nescio an haec scriptura eadem sit quam Pseudathanasii Synopsis et Nicephori stichometria inter pseudepigrapha numerant. Quod si est, „Βαρούχ, Ἀμβακούμ, Ἐζεκιήλ καὶ Δανιήλ ψευδεπίγραφα“ rectius apud Nicephorum Antilegomenis Novi Testamenti adduntur quam in Synopsi Veteris Testamenti Apocryphis.

V.
IOHANNIS LIBER DE DORMITIONE MARIAE.

VI.
TRANSITUS MARIAE A.

VII.
TRANSITUS MARIAE B.

Sed iam ad libros a nobis hoc volumine editos redeundum est. Superest ut de iis explicemus qui in describendo Mariae exitu versantur. Opus Graecum, quod tantam vim ad traditiones Marianas excolendas atque propagandas habuit et in varias quum orientis tum occidentis linguas translatum est, nondum editum fuisse mirum est. Neglectum vero est ab alteris ne ad apocryphorum deliramenta viderentur animum attendere, ab alteris ne in suspicionem adducerentur quae a piis Mariae cultoribus dudum in fidem recepta essent¹. At errarunt utrique; hi quidem quod a veritate strenue indaganda refugerunt, illi quod praesumptione dogmatica historiae circumscribere studium.

Pertinere autem librum de dormitione vel transitu Mariae non ad medii aevi sed antiquitatis Christianae monumenta certum est, quamquam ambigi potest utrum saeculo demum quarto an prius prodierit. Auctor libri Latini quem Transitum Mariae B diximus, in prologo, qui a textu nostro Veneto abest

¹ Huc spectant verba Combefisii in Auctar. Nov. Biblioth. PP. tom. 1. p. 821: „Exstat eius (i. e. Iohannis archiepisc. Thessalon., de quo vide infra) oratio alla in Mariae assumptionem, paucis diversa ab iis quae exstant nomine S. Meltonis, ac pleraque eiusmodi ex Apocryphis enarrans; quam quidem mihi paraveram ac eram conatus illustrare; sed postea visum potius mihi premere quam minus certa nixis veritate aliorum fidem elevare.“

sed ex aliis codicibus in Bibliotheca Maxima Patrum editus est, Melitonis nomen sibi arrogans tradita a Iohanne apostolo ad conficiendum librum suum se adhibuisse profitetur: vide infra pag. 124. Hunc librum suae aetatis hominibus et iam saeculo sexto Gregorio Turonensi in iis quae de obitu et resurrectione Mariae scripsit probari reprehendit Beda Venerabilis in *Retract.* in *Act. App.* cap. VIII. Ad Iohannem autem Pseudo-Melito ille provocans haud dubie ad eum librum provocavit quem plerique codices Graeci Iohanni adscriptum esse testantur. Eundem in celebri decreto a Gelasio damnatum esse (vide cap. VI. §. 28: „Liber qui appellatur *Transitus*, id est *Adsumptio*² sanctae Mariae, apocryphus“) propterea ambigitur quod a Pseudo-Melitone Leucii haeretici scriptum eiusdem argumenti commemoratur, rursusque a Pseudo-Hieronymo in sermone qui fertur de assumptione beatae virginis Mariae scriptum eiusmodi significari videtur³. Quum autem in decreto illo §. 18 damnatio praecedat „omnium librorum quos fecit Leucius discipulus diaboli“, certe veri est similis §. 28 alium quam Leucii de transitu Mariae librum damnari; nisi forte nullo auctore nominato quicquid *Transitus* Mariae inscribatur auctor decreti damnari voluit. Sin autem pro vero habemus, Leucium haeticum de transitu Mariae commentatum esse, statuendum erit Pseudo-Iohannem vel maxime contra illum suum composuisse librum, quo quidem ad Leucii scripturam extirpandam usum se dixit Pseudo-Melito.

Quantopere autem *Transitus* ille Mariae ubique placuerit, luculenter interpretum studiis probatur. Scimus enim Syriace, Sahidice, Arabice eum versum esse. Neque interpretes illi satis habuerunt Graeca simpliciter vertere, sed ipsam narrationem variis modis excoluerunt, quemadmodum hoc ipso anno tres libros Syriacos in lucem protraxit William Wright vir clarissimus⁴, qui-

² Verba *id est Adsumptio* in pluribus codd. desiderantur.

³ Ibi auctor ad Paulam et Eustochium ea de re se scripsisse asserit „ne forte si venerit in manus vestras illud apocryphum de transitu eiusdem virginis, dubia pro certis accipiat. Ceterum in eo sermone multi dicuntur dubitare utrum assumpta fuerit simul cum corpore, quemadmodum vacuum Mausoleum Mariae in valle Isaphat cernentibus ostendebatur, an abierit relicto corpore.

⁴ Librum suum inscripsit: *Contributions to the Apocryphal Literature of the New Testament*, collected and edited from Syriac MSS. in the British Museum, London 1865. Sed iam paullo ante i. e. ineunte hoc anno ediderat aliam eiusdem libri recensionem eamque uberrimam in *Journal of Sacred Literature*, in duobus prioribus eiusdem anni fasciculis (mensium Ianuarii et Aprilis).

bus idem cum Graecis nostris argumentum sed satis diversa ratio est; aliam rursus libri formam, propiorem tamen Syriacis quam Graecis aut Latinis, Maximilianus Enger 1854 Arabice edidit ⁵;

⁵ Titulus libri est: Ioannis apostoli de transitu beatæ Mariæ virginis liber. Ex recensione et cum interpretatione Maximiliani Engeri. Exempli gratia adscribamus, ex Wrightii et Engeri interpretationibus, quæ fere in Syriacis et Arabicis respondent capiti 12 textus Graeci. Is enim locus ex his est qui certe per singula comparari possunt. Syrus igitur sic (Contributions p. 22 sq.): Then the Holy Spirit informed us in all the regions in which we were, and says to us: „The time is near for the mother of your Lord to leave this world; but rise, go to her to Bethlehem.“ To Simon (Peter) It made this known in Rome; and to Paul at Tiberias; and to Thomas in India; and to Matthew at Borytus; and to Bartholomew in Armenia; and to Thaddæus at Laodicea; and to James in the cave of Zion. But Andrew, the brother of Simon, and James, the brother of John, and Philip, and Simon the Cananite, and Matthias, who became an apostle in the place of Judas Iscariot, these five were dead. And the Holy Spirit awoke them and said to them: Rise, but do not think that the resurrection is come; but on this account do ye rise, that ye may go to Bethlehem to the mother of your Lord, who is departing from the world, and asks to see you. Item Arabs (apud Enger. p. 39): „Et cum spiritus sanctus mihi dixisset: audisti hanc vocem o Ioannes? dixi: sane. Dixit: hæc ibit ad discipulos socios tuos ilque ad dominam beatam Mariam salutandam advenient, quia in sua quemque urbe et loco certiores feci, eisque currus quibus huc volentur in nube lucida paravi. Et Simeoni Cephae Romæ notum id feci, cum ad templum sanctum properaret, sacrificium cum id ei incumberet oblaturus, eique dixi: oblatione facta Bethlehem propera, nam mater magistri tui in eo est ut ex hoc mundo migret. Dein Paulo, qui quinquaginta circiter factæ sagittæ spatiis Roma aberat et cum Iudæis disputabat; Iudæique eum irridebant dicebantque: profecto sermo tuus non accipietur, quia tu nomen Christi prædicas, tu es Tarso ortus nosque te novimus: homo es Christianus et pauper, et Iesu in nomine migrare et orare coepisti. Eumque certiores feci, statimque surrexit et egressus est. Dein Thomam in interiore Indiae Sindiaque terra. Is autem prope lectum filiae regis assidebat eamque baptizaverat; tum ad ecclesiam properavit et oravit et abiit. Et post hæc Matthæum, tum Iacobum. Et postquam vivos ex his certiores feci, ad mortuos ivi, Philippum, Andreæ fratrem Simeonis Cephae, Lucam, Simeonem Cananæum, Marcum Bartholomæumque, eisque dixi: agite, sepulcra vestra relinquite, et ne credatis diem novissimum venisse; non enim iam extremum tempus est. Verum Bethlehem properate, dominam Mariam beatam domini genitricem salutaturi; nam prope est ut ex hoc mundo abeat.“ Syrus alter (vide Journ. of Sacr. Lit.) magis cum Arabe consentit. Ita ille habet quæ de Petro et Paulo agunt etc.: To Simon Cephas It made this known in Rome, as he was going in to offer the oblation in the church where was the oblation of strangers; and he was lying prostrate and praying before the altar; and the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to salute her.“ And the Holy Spirit informed Paul in the city called Tiberias. It found Paul as he was contending with the Jews, who were striving with him and reviling him and saying to him: Thy words are not

denique aliam eamque a reliquis omnibus satis discrepantem liber Sahidicus habet, quem in Catalogo codicum Copticorum Borgianorum Georg. Zoega indicavit*. Sed praeter orientales etiam Latini docent quam varie transitus Mariae ab interpretibus excultus sit. Plures enim apud Latinos libri habentur, in quibus

received, which thou utterest concerning the Messiah. Because thou art from Tarsus. and the son of a harness-maker, and the child of poor people, thou takest the name of the Messiah (in thy mouth) and goest about with it. And the Holy Spirit said to him: „The time draws nigh that the mother of thy Lord should depart from this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Thomas in India, who had gone in to visit the nephew of Ludan, the king of India. And he was sitting by his bed and talking to him; and the Holy Spirit said to him: „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And the Holy Spirit informed Matthew (saying): „The time draws nigh for the mother of thy Lord to leave this world; go to Bethlehem to greet her.“ And Matthew was at Yabus. And the Holy Spirit informed James in Jerusalem (saying): The time etc. And the Holy Spirit informed Bartholomew in the Thebais (saying): The time etc. Now none of the disciples were dead as yet, except Andrew, the brother of Simon Cephas. and Philip, and Luke, and Simon the Cananite: these were dead. And on that day the H. S. informed them in their graves (saying): Rise from Sheol. And the H. S. said unto hem: Do not suppose that the resurrection is come; but your rising to-day from your graves is wholly that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave the world.

* Vide pag. 223. num. CXX. Zoega inde haec excerpit: „Verba Iesu in cruce ad Mariam et Iohannem, a quo inde tempore vixerunt ambo in una domo Hierosolymis annos XV. Multas illa peregit sanationes, multa docuit apostolos frequenter eam invisentes et secum habuit chorum virginum: „Factum autem est anno XV. post resurrectionem domini, secundum archaeologiam Iosephi et Irenaei Hebraeorum.“ Scilicet praecipit Maria Iohanni ut vocet Petrum et Iacobum, quibus ingressis in memoriam revocat apostolis quae acciderant a die resurrectionis usque ad ascensionem domini. Narrat porro apparuisse sibi dominum et praedixisse diem mortis, etiam pollicitum esse angelos post statum tempus corpus eius in coelum assumpturos. Convocat virgines suas, in primis Mariam Magdalenam. Iubet inde Petrum sindonium sibi afferre, Iacobum suffimenta emere, Iohannem taedas. Sindonium adlatum sternit instar lecti et odoribus adspersit. Ad orandum se convertit, petens a deo ut removeat lapides offensionis et larvas dolosas, ut qui a sinistris dei procident coram ea, qui a dextris accedunt cum gaudio, ut potestates tenebrarum pudore afficiantur et draco videns eam abscondat se, quiescatque fluvius ignis quo explorantur iusti et peccatores. Et sic super sindonem suffimentisque se componit dormitura. Descendit dominus de coelo super eum Chérubin, eamque consolatus mortem accessit, qua visa anima Mariae evolat in sinum filii. Mortua est die Iau. XX, qui est XXI (XXV) mensis Tobe. Praecipit Iesus apostolis ut corpus sepeliant in valle Iosaphat.“ Praeterea extremam libri partem ipso textu Sahidico adposuit, cumque vertit Ed. Dulaurier l. I. pag. 20 sqq.

idem argumentum maxima cum licentia tractatum est. Ita neuter eorum quos edidimus siglis A et B distinctos, cum altero convenit, nec magis cum orientalibus interpretibus aut cum ipso Graeco, licet ex hoc tanquam primario fonte eos fluxisse appareat. Praetereaque aliam eiusdem rei expositionem ex codice Ambrosiano descripsimus, ad varios illam quidem libros concinnatam ac tamen ab ipso Iohannis libro auctoritatem repetentem. Vide infra.

A Latinis transitum Mariae cum similibus aliis ad poetas medii aevi Germanicos transisse plura carmina testes habemus. Sequuntur autem et illi varias libri recensiones, quemadmodum inter Conradum ab Heimesfurt⁷ et auctorem libri passionalis⁸ hoc interest, ut iam Engerus adnotavit, quod ille fabulam de sero Thomae adventu et zona virginis ex aëre deiecta habet, hic cum Pseudo-Melitone consentiens non habet. Quod ipsum quum inter testes nostros transitus Mariae A et B differat, facile erit dictu unde carminum illorum discrepantia pendeat.

Sed in ipsis Graecis exemplorum haud exigua est varietas, in extrema potissimum libri parte, ut in editione indicavimus. Neque inter Graecos deerant qui libro ita uterentur ut novum ex eo opus conficerent. Hoc maxime Iohannes archiepiscopus Thessalonicensis circa finem saec. septimi fecit⁹. Quem enim sermonem de dormitione Mariae scripsit, cum totum sed liberrime ad librum Pseudo-Iohannis composuit. In libris scriptis haud raro invenitur, ut in codice Parisiensi 897, ubi inscriptio sic legitur: *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου Θεσσαλονίκης λόγος πάντῳ ὀφέλμιμος εἰς τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου μαρίας*. Textus incipit: *Τῇ θαυμαστῇ καὶ ὑπερενδόξῳ καὶ ὕμνῳ μεγάλῃ τοῦ παντὸς κόσμου δεσποίνῃ καὶ ἀειπαρθένῳ μαρίᾳ, τῇ τοῦ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ μητρὶ καὶ ἀληθῶς Θεοτόκῳ ὑπὸ πάσης τῆς ἐν οὐρανὸν τῆς τε (? vide infra Coisl. 121) καὶ αἰσθητῆς διακοσμήσεως ἀξιόχρεος (sic) ὕμνος ᾄδεσθαι διὰ παντὸς ἐποφείλεται. καὶ τοῦτο καλῶς, οἶμαι, καὶ*

⁷ Eius carmen editum est apud Hauptium: *Zeitschrift für deutsches Alterthum*, vol. VIII, pag. 156 sqq.

⁸ Vide editionis Hahnianae pag. 120 sqq. Inscriptur ea pars quae de transitu Mariae agit: „Hie spricht das buoch von unser vrowen ende“.

⁹ Praecessit eum (circa initia saec. septimi) sermone simili Modestus archiepisc. Hieros., cuius ἐγκώμιον εἰς τὴν κοίμησιν τῆς παναγίας Θεοτόκου commemorat Photius in biblloth. cod. 275. Sed etiamnum in libris scriptis invenitur, ut in cod. Coisl. 274. Cf. Montfauc. *Bibl. Coisl. pag. 389*.

Θεοφιλῶς, ὡς ἄτε μητρὶ καὶ Θεόπαιδι, οὐ μόνον διὰ τὸ πάντων αὐτὴν ἀνώτερον λαχεῖν ἔχειν ἀξίωμα, τὴν μητέρα κεκληθῆναι Θεοῦ, καὶ μόνην ὑπερκεῖσθαι τῶν ὑπερχοσμίων τε καὶ ἐπιγείων, ἀλλὰ γε μὴν καὶ διὰ τὴν ἥλη κτίσει δι' αὐτῆς γενόμενον εὐεργέτημα ἐν τῇ τοῦ μονογενοῦς αὐτῆς υἱοῦ ἐνσάρκως ἐπὶ γῆς¹⁰ παρουσίᾳ. οὐκοῦν ἐρηταστέον τῆς Θεοτόκου τὴν κοίμῃσιν ἅμα ταῖς θείαις καὶ φιλεόρτοις δυνάμεσι. Paullo post legitur: ἀρχὴν δὲ τοῦ λόγου ἦδη ποιήσομαι τὰ περὶ τῆς κοιμήσεως ἔργον ἀναπαύσεως καὶ πρὸς Θεὸν μετastάσεως μαρίας τῆς Θεοτόκου, καὶ ἅπερ αὐτῇ ἀπεκαλίφθη ἱερῆτα μυστήρια, πᾶσιν ἐκχατορικῶς διηγουμένους. ἦνίκα γὰρ ἔγνω μαρία παρὰ τοῦ κυρίου ὅτι ἀποτίθεται τὸ ἄφθορον αὐτῆς σῶμα, ἦλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· μαρία, ἐγεγνησά λαβε τοῦτο τὸ βραβεῖον, ὃν (sic) δέδωκέ μοι ὁ φυτεύσας τὸν παράδεισον, καὶ παράδος αὐτὸ τοῖς ἀποστόλοις, ἵνα κρατίσαντες αὐτὸ ἐμνήσωσιν ἐμπροσθέν σου, διότι μετὰ τρεῖς ἡμέρας ἀποτίθῃ τὸ ἄφθορον σῶμά σου· ἰδοὺ γὰρ πάντας τοὺς ἀποστόλους ἀποστέλλει πρὸς σε ὁ δεσπότης - - ὅτε οὖν εἶπον πάντες τὸ ἀμήν, αἰθῆς ἱσπάσαντο ἀλλήλους. καὶ εἰθίως ἐξελθὼν ὁ ἰωάννης ἦλθε καὶ ἔστη ἀναμέσον αὐτῶν λέγων· εὐλογήσατέ με πάντες. καὶ ἰδόντες αὐτὸν ἱσπάσαντο αὐτὸν ἕκαστος κατὰ τὴν ἰδίαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν εἶπε πέτρος πρὸς ἰωάννην· ἀγαπητὲ τῷ κυρίῳ, πότε ὧδε γέγονας, καὶ ποίῳ τρόπῳ καὶ πόσας ἡμέρας ἦδη ἔχεις; καὶ εἶπεν ἰωάννης· ἀκούσατε ἀδελφοί τὸ συμβάν μοι. ἐγὼ ἦμην ἐν μιᾷ πόλει τῆς ἀσίας γῆς ὀνόματι σάρδεις (cod. σάρδης) - - καὶ προῆγε πέτρος ἐμῶν καὶ λέγων· ἐξῆλθεν ἰσραὴλ ἐξ αἰγύπτου ἐν στίλῳ πρὸς ρεφέλης, ἀλληλοῦϊα· ὁ δὲ κύριος προῆγεν αὐτούς, ἀλληλοῦϊα - - ἔκλαιον δὲ πάντες καὶ ἔλεγον· οὐαὶ ἡμῖν, ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἐν ἡμῖν ἀπέβη. ἐπάταξε γὰρ ἐκείνους ὁ Θεὸς πρῶτον μὲν ἐν ἀορασίᾳ, μετέπειτα δὲ πῦρ κατήγαγεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτούς - - καὶ ἐν τῇ φθορεῇ ἐλείψει καὶ φρικτῇ παραστάσει τῆς ἀδεκάστου καὶ ἀπροσωπολήπτου κρίσεως τοῦ υἱοῦ αὐτῆς καὶ Θεοῦ ἡμῶν καὶ τῆς αἰωνίου κολάσεως ἐξαιρούμενοι, τῆς ἐκ δεξιῶν αὐτοῦ μεγάλης κλήσεως κληρονόμοι ἀναδειχθήμεν, ὅτι τοῦ Θεοῦ καὶ πατρὸς ἐστὶν ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος etc. Ex his satis perspicuum erit quo modo archiepiscopus Thessalonicensis sermonem suum ad Pseudo-Iohannis librum conformaverit.

Alibi eundem sermonem ad ipsum Iohannem evangelistam

¹⁰ Sequitur διοικτον ἄφατον (item παρουσίαν scriptum est). Cf. eundem locum in cod. Coisl. 121.

translatum vidimus, ut in codice Coislin. 121. ubi fol. 144 verso legitur: Ἰωάννου τοῦ ἀποστόλου καὶ θεόλογου λόγος εἰς τὴν ἀρίαν καὶ πανένδοξον κοιμήσιν τῆς ὑπεραγίας Θεοτόκου. Etiam ex hoc codice nonnihil excerpere placet; satis enim ab eo quem in modo vidimus textu discedit. Incipit: Τῇ Θανασιᾷ καὶ ὑπερενδόξῳ καὶ ὄντως μεγάλῃ τοῦ παντός κόσμου δεσποίνῃ τῇ ἀειπαρθένῳ μητρὶ χριστοῦ τοῦ Θεοῦ ἡμῶν καὶ ἀληθῶς Θεοτόκῳ ὑπὸ πάσης τῆς ἐπουρανίου δυναμείως ἀξιώχρεος (-ος sic) ὕμνος καὶ τιμὴ καὶ δόξα διὰ παντός ἐποφείλεται διὰ τὴν γενομένην δι' αὐτῆς εὐεργεσίαν τῆς ὅλης κτίσεως ἐν τῇ οἰκονομίᾳ τῆς ἐνσάρχου παρουσίας τοῦ μονογενοῦς υἱοῦ καὶ λόγου καὶ Θεοῦ καὶ πατρὸς. αὕτη οὖν ἡ πά- ναντος καὶ πανύμνητος Θεοτόκος μετὰ τὸ ἐκούσιον κατὰ σάρκα πάθος καὶ τὴν ἐκ νεκρῶν ἀνάστασιν καὶ τὴν εἰς οὐρανοὺς ἄνοδον τοῦ ἐξ αὐτῆς δι' ἡμᾶς σαρκωθέντος ἀληθινοῦ Θεοῦ καὶ λόγου τοῦ ἐνανθρωπίσαντος χριστοῦ ἔμεινεν μετὰ τῶν ἀποστόλων διωκοῦσα χρόνον βραχὺν περὶ τὴν τῆς Ἰουδαίας χώραν καὶ ἱεροσολίμων ἐν τοῖς τοῦ παρθένου ἀποστόλου καὶ ὑπὸ τοῦ κυρίου ἡρατημένον Θεόλογον -- αὕτη ἡ βίβλος τῆς ἀναπαύσεως. ἡνίκα ἔγνων μαρία ὑπὸ τοῦ κυρίου ὅτι ἀποτίθῃ (certe codex ἀποτίθῃ, tamen potius cum Par. ἀποτίθεται corrigendum videtur) τὸ σῶμα, ἦλθεν ἐπ' αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν· ἐγεγνῆσαι λάβε τὸ βραβεῖον τοῦτο ὃ ἔδωκέ μοι ὁ φντεῖσας τὸν παράδεισον etc. Quae sequuntur fere prorsus cum altera scriptura conveniunt, nisi quod est ἀποστελεῖ πρὸς σε (sine ὁ δεσπότης.). Post plura alia refertur de singulorum apostolorum congregatione ad obsequias Mariae; tum haec de Paulo et Petro sequuntur. Θανασιζόντων δὲ αὐτῶν εἶπεν πέτρος· ἀδελφοί, εὐξώμεθα εἰς τὸν Θεὸν τὸν συναθροίσαντα ἡμᾶς, καὶ μάλιστα διὰ τὸν ἀδελφὸν ἡμῶν παῦλον τὸν ὄντα μεθ' ἡμῶν. τοῦ δὲ πέτρου εἰπόντος τὸν λόγον ἐπῆραν μίαν φωνὴν οἱ ἀπόστο- λοι λέγοντες· προσεξώμεθα ἵνα γνωρισθῇ ἡμῖν διὰ τί ὁ Θεὸς συνήγαγεν ἡμᾶς. τότε ἕκαστος τῷ ἄλλῳ τιμὴν ἀπένειμεν, λέγον- τες· πρόσσευξαι. λέγει οὖν ὁ πέτρος τῷ παύλῳ· ἀδελφὲ παῦλε, ἀνάστα εἰς πρὸ ἐμοῦ· διότι χαρὰ ἀνεκδιηγήτῃ ἀγαλλιάθῃν (sic) ὅτι γέγονας ἐν τῇ πίστει τοῦ χριστοῦ. καὶ λέγει αὐτῷ παῦλος· συγχώρησόν μοι, πάτερ πέτρε, ὅτι νεόφυτός εἰμι, καὶ οὐκ εἰμὶ ἱκανὸς ἵνα εἰς τὰ ἴχνη τῶν ποδῶν ὑμῶν ἀκολουθήσω, ἵνα προσεύ- ξωμαι πρὸ σοῦ. σὺ γὰρ εἰ ὁ στῦλος τοῦ φωτός, καὶ πάντες οἱ περιεστῶτες ἀδελφοί κρείττονες μοῦ εἰσίν· σὺ οὖν πάτερ δείθῃτι περὶ ἡμῶν πάντων, ἵνα ἡ χάρις τοῦ κυρίου μείνῃ μεθ' ἡμῶν εἰς τὸν αἰῶνα. τότε οἱ ἀπόστολοι ἐχάρησαν ἐπὶ τῇ ταπεινώσει τοῦ παύλου καὶ εἰπον etc. Iam Petrus precatur. Post ultima eius

verba: καὶ εἰς τοὺς αἰῶνας ἀμήν, scripta haec sunt (cf. ad priora): καὶ εὐθέως ἦλθεν ὁ ἰωάννης ἀναμέσον πάντων καὶ λέγει· εὐλογήσατέ με πάντες ἀδελφοί. τότε ἤσπασαντο αὐτὸν πάντες, ἕκαστος κατὰ τὴν ἰδίαν τάξιν. μετὰ δὲ τὸν ἀσπασμὸν λέγει πέτρος καὶ ἀνδρέας· ἰωάννη ἀγαπητὲ τοῦ κυρίου, πῶς εἰσῆλθες ἐνταῦθα, καὶ πόσας ἡμέρας ἔχεις. καὶ εἶπεν ἰωάννης· ἀκούσατε, ἀδελφοί· ἐγένετο ἡρίκα ἡμῖν ἐν σάρδει τῇ πόλει καὶ εἶχον μαθητευομένους παρ' ἐμοί, ὥρα ἦν ὡς ἐννάτη, καὶ κατήλθεν νεφέλη ἐν τῇ τόπῳ οὗ ἦμεθα συνηθροισμένοι, καὶ ἤρπασέν με ἐνώπιον πάντων τῶν μετ' ἐμοῦ καὶ ἤρξατό με ὧδε etc. Extrema sunt: κλαίοντας καὶ λέγοντας· οὐαὶ ἡμῖν ὅτι τὸ γενόμενον ἐν σοδόμοις καὶ ἡμῖν σήμερον συνέβη· ἐκεῖ γὰρ ἐν πρώτοις ἐπάταξαν αὐτοὺς οἱ ἄγγελοι ἀπορρασία, καὶ μετὰ ταῦτα πῦρ κατήλθεν ἐξ οὐρανοῦ καὶ κατέκαυσεν αὐτοὺς. οὐαὶ ἡμῖν· ἐπηρώδημεν, καὶ ἄρτι τὸ πῦρ ἔρχεται. τότε ὁ ἀρχιερεὺς ἐπέθηκεν ἐπ' αὐτοὺς τὸν θαλλόν, καὶ οἱ πιστεύοντες ἀνέβλεπον, οἱ δὲ μὴ πιστεύσαντες οὐκ ἀνέβλεψαν, ἀλλ' ἔμειναν τυφλοί. τότε οἱ ἀπόστολοι βαστάσαντες τὴν κλῆρην ἀπὸ γαζον αὐτὴν εἰς τὸ μνημεῖον· καὶ ἀποθέμενοι ἔμειναν ἐκεῖσε ὁμοθυμαδόν, φιλάτιοντες αὐτὴν ἕως ὅτου μετετέθη, καθὼς ἐνετείλατο αὐτοῖς ὁ σωτήρ· αὕτη ἡ κοίμησις μαρίας τῆς μητρὸς τοῦ κυρίου. αὐτὸς δὲ ὁ κύριος ἡμῶν ἰησοῦς χριστός, ὁ δοξάσας τὴν ἄχραντον αὐτοῦ μητέρα καὶ θεοτόκον μαρίαν, τοὺς δοξάζοντας αὐτὴν ἀντιδοξάζει καὶ τοὺς μεγαλύνοντας αὐτὴν μεγαλύνει, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι -- καὶ ὧδε καὶ ἐν τῇ φρικτῇ παρραστάσει τῆς ἀδεκ. καὶ ἀπρ. κρίσεως καὶ τῆς αἰωνίου ζωῆς καὶ τῆς θείας μακαριότητος ἀξιοθῶμεν, ὅτι τοῦ θεοῦ καὶ πατρὸς ἐστιν etc.

In alio codice (Par. 1504.) inscriptio eius libri hunc in modum corrupta legitur: ἀνάληψις καὶ μετástασις τῆς ἁγίας μαρίας τῆς θεοτόκου, συγγραφεῖσα παρὰ ἱακώβου τοῦ ἀδελφοῦ τοῦ κυρίου. Textus vero manifesto ex Iohannis Thessalonicensis qui fertur sermone desumptus est. Incipit: Αὕτη ἡ βίβλος τῆς μετastάσεως μαρίας, καὶ ἅπερ αὕτῃ ἀπεκαλύφθη ἐν πέντε γράμμασιν. ἡρίκα δὲ μαρία ἤκουσεν ἀπὸ τοῦ κυρίου ὅτι ἀποτίθεται τὸ σῶμα, ἦλθε πρὸς αὐτὴν ὁ μέγας ἄγγελος καὶ εἶπεν αὐτῇ· ἐγερθεῖσα μαρία παρὰ λαβε τὸ βραβεῖον ὃ ἔδωκέν μοι ὁ φευτέσας etc. Quae licet ad verbum fere cum prioribus conspirant, tamen multa alia sunt quae differunt, ut ea quae ultimo loco leguntur: μαρίαν δὲ ἀπεκόμισαν οἱ ἀπόστολοι εἰς τὸ μνημεῖον, καὶ ἐν αὐτῷ κατέθεντο αὐτήν, καὶ ἐκάθισαν κύκλῳ τοῦ μνημεῖου προσδοκῶντες τὸν κύριον, ἕως ἂν ἔλθῃ καὶ ἀναλήψεται τὸ σῶμα μαρίας. καὶ ἰδοὺ

αὐτῶν λαλούντων περὶ τῆς βασιλείας τῶν οὐρανῶν τῷ παρεστῶτι
 λαῷ, καὶ ὁ κύριος παρεγένετο μετὰ πληθους στρατιᾶς οὐρανόι, καὶ λέγει τοῖς ἀποστόλοις· εἰρήνη ὑμῖν. οἱ δὲ πεσόντες προσε-
 κύνησαν αὐτόν. καὶ ἀναλαβὼν τὸ σῶμα μαρίας ἐν χερσὶν ἀγγέλων
 ἀπέθετο ἐν παραδείσῳ τῆς τρυφῆς πρὸς τὸ ξύλον τῆς ζωῆς, καὶ
 νῦν ἐστὶν ζῶσα εἰς τοὺς αἰῶνας ἀμήν. ταῦτα οὖν πάντες θεασά-
 μενοι οἱ ἀπόστολοι ἀνεβῶν πρὸς τὴν μαρίαν λέγοντες· ὦ μαρία,
 ἡ τὸ φῶς κήσασα καὶ πρὸς τὸ φῶς ἀναληφθεῖσα· ὦ μαρία, ἡ
 ζωὴν τεκοῦσα, δι' ἧς ἐξωσιτισθήμεν πάντες· ὦ μαρία, ἡ λυχνία
 ἡ χρυσή, ἡ τὸ ἀληθινὸν φῶς βαστάσασα καὶ φωτίσασα τοῖς ἐν
 σκότει καὶ σκιᾷ θανάτου καθημένοις· ὦ μαρία, ἡ τοῦ ἐπουρανοῦ
 βασιλέως μήτηρ, δι' ἧς εἰρηνεύονται τὰ ἐπίγεια τοῖς οὐρανοῖς καὶ
 ἄνθρωποι ἀγγέλοις συνλειτοργοῦσιν καὶ μία ἐκκλησία γέγονεν οὐ-
 ρανοῦ καὶ γῆς, σὲ δικαίως αἱ γενεαὶ μακαρίζουσιν, ὅτι μόνη ὑπὲρ
 πάντας ἀνθρώπων ἀγιωτέρα καὶ μακαριωτέρα ἀνεδείχθης. καὶ
 ἀπὸ τοῦ νῦν μὴ παύσῃ προσβεύουσα τῷ νύμφῳ σου καὶ θεῷ ἡμῶν
 ἀξιοθῆναι ἡμᾶς τῆς αἰωνίου ζωῆς καὶ ἀναπαύσεως τῆς ἐν χριστῷ
 ἡσοῦ τῷ κυρίῳ ἡμῶν· ᾧ ἡ δόξα etc.

Rursus aliam rationem iniit is cuius sermonem cod. Par. 947.
 servavit. Postquam enim Iohannis i. e. Pseudo-Iohannis aucto-
 ritatem secuturum se ab initio dixit, singula liberrime constituit.
 Incipit: Ὁ μακάριος ἰωάννης ὁ θεολόγος καὶ εὐαγγελιστὴς ἔγραψε
 βιβλίον, ἐν ᾧ περὶ τῆς κοιμήσεως τῆς θεοτόκου καὶ τῆς ἀναστά-
 σεως αὐτῆς εἰς τὸν οὐρανὸν λέγει οὕτως· Ἐν μιᾷ ἡμέρᾳ ἡ κυρία
 ἡμῶν καὶ θεοτόκος ἀνεμνήσθη τοῦ ἀγαπητοῦ υἱοῦ αὐτῆς, τοῦ κυ-
 ρίου ἡμῶν ἰησοῦ χριστοῦ καὶ θεοῦ, καὶ ἤρξατο κλαίειν μετὰ δα-
 κρύων θερμῶν καὶ πολλῆς θλίψεως ἧς εἶχεν ἐν τῇ καρδίᾳ αὐτῆς,
 καὶ ἰδοὺ ἄγγελος κυρίου ἐλθὼν μετὰ πλῆθους φωτὸς πρὸς αὐτήν
 etc. Ad finem legitur: δευτέρα γὰρ τῆς ἀγίας τριάδος ὑπάρχει
 ἡ θεοτόκος κατὰ τὴν τιμὴν· πρώτη γὰρ ἡ ἀγία τριάς. διὰ τοῦτο
 ἐγὼ λέγω ὑμῖν· πάντες οἱ ἐλπίζοντες εἰς αὐτήν οὐ μὴ καταισχυν-
 θήσονται etc.

Ceterum scite inter utrumque de transitu Mariae librum
 Graecum distinxit Epiphanius monachus et presbyter. In eo enim
 quem de vita Mariae scripsit tractatu hanc in rem dixit: περὶ δὲ
 τῆς κοιμήσεως αὐτῆς Ἰωάννης ὁ Θεσσαλονικεὺς πολυθρόνητον
 ποιησάμενος λόγον, αὐτὸς ἑαυτὸν ἐπεσκίασεν. καὶ ἕτερος δὲ
 Ἰωάννης, ἑαυτὸν θεολόγον ἐπιχρώσας, τὸ τοῦ ψεύδους ἔγκλημα
 ἐφ' ἑαυτὸν ἐπεσπάσατο. Cf. Epiph. mon. et presb. edita et in-
 edita cura Alb. Dressel, pag. 14.

Codices quos ad edendum habuimus hi sunt:

A Parisiensis num. 1173. saec. XIII¹¹.

B Ven. Marc. cl. II. cod. XLII.

C Monac. 276. saec. XII.

D Amb. A 60. saec. fere XI.

E Amb. C 92. saec. fere XIV.

Ex his A et B descripsimus; C ad A, D ad B contulimus. Ex codice E initium tantum et finem transscripsimus. Ad easdem libri partes etiam Monacenses duo contulimus: Mon^a est nr. 146; Mon^b nr. 66. saeculi fere XVI.

Transitum Mariae A ex tribus codicibus Italicis habuimus:

A Vaticanus est num. 4363. saec. fere XIII;

B Ambros. O 35. saec. fere XIV;

C Laurentianus. Ex eodem Pseudo-Matthaei evangelium sumpsimus. Signatus ibi est siglo B.

Alterum vero libellum eodem titulo notatum ex codice Veneto class. III. cod. CLIII. membr. saeculi fere XIV. hausimus. Cuius scriptura quin plerumque praestet alteri in Bibl. Maxim. PP. II. 2. pag. 212 sqq. (ed. Lugdun.) et alibi dudum editae (MB in commentario nostro) non dubium est¹².

Denique ex codice Ambrosiano (signatur L 58; cf. Evangg. apocr. pag. LXXIX), quem propria ratione uti supra diximus, pauca excerpere consentaneum est.

Praeposito titulo: „De assumptione beatae virginis Mariae“, sic legitur: „Assumptio beatae virginis Mariae, qualiter facta sit, ex quodam libello apocrypho, qui Iohanni evangelistae adscribitur, edocemur. Apostolis namque ob praedicationis gratiam diversas mundi subeuntibus regiones, virgo beata et mater nostra in domo iuxta montem Sion posita dicitur remansisse, quae omnia loca filii sui sancta, locum baptismi, ieiunii, passionis, resurrectionis et ascensionis, quoad vixit, devotione sedula visitabat. Et secundum quod ait Epiphanius¹³, XXIII annis post ascensionem

¹¹ Parisienses alios indicavit Thilo in Prolegg. Actorum S. Thomae apostoli p. XX sqq. At duplex codicum genus esse, alteris antiquiorem textum Iohanni adscriptum, alteris sermonem Iohannis Thessal. inde derivatum praebentibus, non perspexerat.

¹² Etiam initio capitis secundi veram lectionem praebet: *secundo itaque anno pro secundo itaque et vicesimo anno*. Qua de re rectissime scripsit Maxim. Enger in Praef. pag. X. Lectionem Venetam Beda et Conradus confirmant.

¹³ Epiphanium monachum dicit. apud quem omnia singula ista de aetate Mariae leguntur; vide Epiph. edita et inedita cur. Alb. Dressel pag. 48 sq.

filius sui supervixit. Refert autem quod beata virgo quando Christum concepit erat annorum XIII, et in quinto decimo anno ipsum peperit, et mansit cum eo annis XXXIII, et post mortem Christi supervixit annis XXIII, et secundum hoc quando obiit erat annorum LXXII. Probabilius tamen videtur, quod alibi legitur, ut duodecim annis filio suo supervixerit, et sic sexagenaria sit assumpta, cum apostoli totidem annis praedicaverant in Iudaea et circa partes illas, sicut ecclesiastica tradit historia.“

„Die igitur quadam in filii desiderium cor virginis vehementer accenditur, aestuans omnis ¹⁴ commovetur et in exteriorem lacrimarum abundantiam excitatur. Cumque ad tempus subtracti filii aequanimiter non ferret subtracta solacia, angelus cum multo lumine eidem astitit et reverenter utpote matrem domini sui salutavit. Ave, inquit, benedicta: suscipe benedictionem illius qui mandavit salutem Iacob. Ecce autem rami palmarum de paradiso ad te dominam attuli, quem ante feretrum portare iubebis, cum die tertia de corpore assumeris. Nam filius tuus te matrem venerandam expectat. Cui Maria respondit: Si inveni gratiam in oculis tuis, obsecro ut nomen tuum revelare digneris. Sed et hoc peto instantius ut filii et fratres mei apostoli ad me pariter congregentur, ut eos corporalibus oculis antequam moriar videam et ab eis sepeliri valeam et ipsis praesentibus spiritum reddam. Hoc iterum peto et obsecro, ut anima mea de corpore exiens nullum spiritum teterrimum videat nullaue mihi potestas satanae occurrat. Cui angelus: Cur scire desideras nomen quod admirabile est et magnum? Ecce omnes ad te hodie congregabuntur apostoli, qui nobiles tibi exhibebunt exequias, et in eorum conspectu spiritum exhalabis. Nam qui Babylonem olim prophetam de Iudaea crine attulit, subito ipse procul dubio ad te apostolos adducere poterit in momento. Malignos autem spiritus videre cur metuis, cum caput eorum omnium contriveris et spoliaveris ipsum suae imperio potestatis? Fiat tamen voluntas tua ut ipsos non videas. His angelus cum multo lumine celos conscendit. Palma autem illa nimia claritate splendebat. Erat quidem virgae viriditatis consimilis, sed folia illius ut stella matutina fulgebant. Factum est autem dum Iohannes in Ephesum praedicaret, celum repente intonuit et nubes candida ipsum sustulit, ac raptum ante Mariae ianuam collocavit. Percutiensque ostium introivit et reverenter virgo virginem salutavit. Quem felix virgo Maria con-

¹⁴ Codex *amnis* habet.

spiciens vehementer obstupuit et prae gaudio lacrimas continere nequivit. Dixitque Maria: Fili Iohannes, memor esto verborum magistri tui, quibus me tibi in matrem et te mihi in filium commendavit. Ecce a domino vocata sum, debitum conditionis humanae exsolvo et corpus meum tibi cura sollicita recomendo (sic). Audivi enim Iudaeos inisse consilium dicentes: Expectemus, viri fratres, quoad usque illa quae Ihesum portavit subeat mortem, et corpus eius continuo rapiemus ac iniectum ignibus comburemus. Tunc igitur hanc palmam deferri facies ante feretrum, cum corpus meum duxeritis ad sepulcrum." Etc. Postquam relatum est de concursu omnium apostolorum, testimonium Dionysii Arcopagitae de eadem re affertur: „Dionysius Pauli apostoli discipulus in libro de divinis nominibus hoc idem asserit, apostolos sanctos in dormitione virginis convenisse ac unumquemque in laude Christi et virginis fecisse. Ait enim sic, loquens ad Timotheum: Nos, ut nosti, et ipse et multi sanctorum nostrorum fratrum convenimus ad visionem corporis vitae principis et quae deum suscepit" etc.¹⁵ Paullo post legitur: „Quales autem exequiae ibidem celebratae sint, ex praedicto libello qui Iohanni ascribitur edocemur. Nam prior ipse Ihesus Christus inchoavit et dixit: Veni electa mea, et ponam in te thronum meum" - - „Dixitque apostolis Ihesus: Corpus virginis matris meae in valle Iosaphat recondite in monumento, quod ibi invenietis, expectantes me ibi triduo donec veniam. Statimque circumdederunt eam flores rosarum seu cetus martyrum, et lilia convallium, agmina (cod. -ne) angelorum, confessorum et virginum." - - „Dixitque Iohannes Petro: Hanc palmam, Petre, ante feretrum portabis quia dominus te nobis praetulit et suarum ovium te pastorem ac principem ordinavit. Cui Petrus: Hanc potius portare te convenit, quia virgo a domino es electus, et dignum est ut palmam virginis virgo ferat" - - „Itaque Petrus et Paulus feretrum elevantes, Petrus cantare incepit et dicere alta voce: Exiit Israel de Egypto, alleluja¹⁶. Ceteri autem apostoli cantus dulciter pro-

¹⁵ Cf. huc quod Thilo Act. Thom. Prolegg. p. XXI. ex cod. Par. Graeco 523. laudavit. Ibi enim idem Dionysii testimonium affertur.

¹⁶ Similiter res narratur in sermone Ioh. Thess. Ita enim ex cod. Coisl. exscripsimus: καὶ ἀναστάντες οἱ ἀπόστολοι ἐβάσταξαν τὸν κράββατον μαρίας, καὶ πέτρος ὕμνησεν λέγων· ἐξῆλθεν Ἰσραὴλ ἐξ αἰγύπτου. Sequentia vero ab interprete Latino libere mutata videntur. Legitur enim Graeco: καὶ οἱ ἄγγελοι ᾗσαν ἐπὶ τῶν νεφελῶν ὕμνουντες, καὶ μὴ θεωρούμενοι, ἀλλὰ μόνον αἱ ὁδοὶ τῶν ὕμνων ᾗκούοντο ὡς φωνὴ ὄχλου πολλοῦ ἐν ὅλῃ τῇ ἱερουσαλήμ.

sequebantur. Dominus autem feretrum et apostolos nube protexit; itaque ipsi non videbantur, sed tantum eorum vox audiebatur. Affuerunt et angeli cum apostolis concinentes et terram totam sonitu mirae suavitatis implentes.“ Tum quae sequuntur de principe sacerdotum impetum in feretrum faciente, de manibus eius arefactis ac mirabiliter restitutis deque salute excaecatorum ex palma et fide, ea rursus inprimis cum eodem Iohannis Thess. sermone conveniunt. Ultima verba sunt: „Tertia autem die veniens Ihesus cum multitudine angelorum ipsos salutavit dicens: Pax vobis. Qui responderunt: Gloria tibi deus, qui facis mirabilia magna solus. Et dixit apostolis dominus: Quid gratiae et honoris vobis videtur ut meae nunc conferam genitrici? Et illi: Iustum videtur domine servis tuis ut, sicut tu devicta morte regnas in secula, sic tuae matris resuscites corpusculum et a dextris tuis colloques in aeternum. Quo annuente Michael archangelus continuo affuit et Mariae animam coram domino praesentavit. Tunc salvator loquutus est dicens: Surge proxima mea, columba mea, tabernaculum gratiae meae.“

ADDITAMENTA

AD ACTA APOSTOLORUM APOCRYPHA.

Additamentis ad acta apostolorum apocrypha ea tantum h. l. adiungamus quae ab Alb. Zoega in Catalogo codd. Coptico¹ etc. ex codicibus Sahidicis tanquam fragmenta actorum Andreae et Pauli et actorum Bartholomaei excerpta sunt. Ex actis Pauli et Andreae pag. 230. haec affert: „Andreas ab Apollonio nauta accipit pallium Pauli apostoli, qui se praecipitem dederat in mare ut inviseret loca inferorum ad quae accesserat dominus. Mox a Iudaeis urbem intrare vetitus, mortuum qui in urbe erat crastina die resuscitare pollicetur, et navi conscensa in locum pergit ubi Paulus se deiecerat, poculoque aquae dulcis in mare coniecto Paulum evocat. Hic cum emersisset, narrat se adiisse abyssum et loca animarum in inferno. Vidisse animam Iudae et cum ea collocutum esse de descensu domini ad inferos, qui omnes animas quae in eo loco erant eduxerat, praeter animam Iudae, eo quod iste antequam se suspendisset, diabolum sub serpentis forma sibi inhiantem ut dominum suum adorasset. Vidisse bivia inferni desolata portasque eius comminutas, et secum inde attulisse frustum ligni de limine earum. Vidisse et pulchrum locum, ubi usque ad descensum domini degerant animae Abrahami et ceterorum prophetarum, et e longinquo audivisse voces scelestorum in locis degentium quae non adierat dominus quae sunt loca ploratus et stridoris dentium homicidis et infanticidis et veneficis destinata¹. His narratis Andreas cum Paulo et Apollonio ad

¹ Hanc priorem fragmentorum partem etiam Sahidice in Catalogo adscripsit editor, indeque Ed. Dulaurier l. l. pag. 80 sqq. vertit hunc in modum: André se dirigea vers la mer et dit au pilote de lui indiquer le lieu où Paul s'était jeté au sein des flots. S'embarquant aussitôt, ils naviguèrent jusqu'à ce qu'ils furent

littus redit et ad urbem, a qua cum a Iudaeis repellerentur, mittunt avem dictam Iustam, ut cognatos mortui ad portas aperien-

arrivés en cet endroit; le pilote, le lui montrant, lui dit: Le voilà. André remplit un vase d'eau douce et pria dessus de la manière suivante: „O mon Seigneur Jésus, vous qui séparâtes la lumière des ténèbres, qui fîtes surgir la terre au milieu des eaux, c'est en votre nom que je verse ce vase d'eau douce dans la mer aux ondes amères, et qui en traversera la profondeur jusqu'à ce que le fond se montre à nos regards, afin que, la terre se séparant de l'abîme, un passage s'ouvre pour mon frère Paul.“ Il dit et versa le vase d'eau douce dans la mer, en ajoutant: Retirez-vous, ondes salées et amères, en présence de l'eau douce. A peine eut-il prononcé ces paroles que le fond de la mer apparut, l'abîme s'entrouvrit et Paul s'élança au-dessus des flots, tenant un morceau de bois à la main; il se précipita sur André et le serra dans ses bras. Celui-ci lui dit: D'où viens-tu, mon frère, et quels lieux as-tu visités? Paul lui répondit: O mon frère, après mon départ j'ai parcouru les parties de l'abîme où notre Seigneur est descendu avant moi, et j'ai vu comment est ce séjour ténébreux. André lui dit: Ton courage a été au-delà de toute mesure. Nous mêmes, qui sommes les grands apôtres, qui avons vécu avec le Seigneur, à qui il a donné depuis sa resurrection toutes sortes d'instructions, qu'il a établis au-dessus de toute puissance, aucun de nous n'a osé faire ce que tu as exécuté. Paul lui répondit: J'ai fait de grandes choses, ô mon frère, j'en conviens; mais prête-moi de l'attention et je vais t'en faire le récit. Dès que j'ai eu pénétré dans le sein de l'abîme, j'ai vu le lieu où résident les âmes. J'ai vu Judas l'apôtre, qui fut le compagnon de notre Seigneur, plongé dans les châtements les plus terribles. Lui adressant la parole, je lui dis: Pourquoi es-tu resté ainsi à souffrir, le Seigneur ne t'a donc point délivré avec les âmes, qu'il a ramenées avec lui? Judas me dit: Malheur à moi deux fois, malheur à ma conduite criminelle à son égard; car j'ai péché contre lui, je l'ai livré aux Juifs pour une somme d'argent périssable. Ayant su depuis qu'il était mon Seigneur et le maître de la terre entière, je suis allé rapporter l'argent que j'avais reçu; je suis allé le rendre aux grands prêtres; puis j'ai supplié notre Seigneur de me pardonner, et de ne point m'abandonner pour la seule faute que j'eusse commise envers lui, pour l'avoir trahi, l'assurant que s'il me délaissait, s'il n'avait point compassion de moi, je périrais. Souvenez-vous, lui disais-je, ô mon Sauveur, qu'un jour où Pierre vous adressait cette question: Si mon frère pèche contre moi, combien de fois devrai-je lui pardonner? sera-ce jusqu'à sept fois? je vous entendis lui répondre: Non pas jusqu'à sept fois, mais jusqu'à sept fois soixante et dix fois. Oui, j'ai péché une fois envers vous, j'ai péché, il est vrai; mais ayez compassion de moi, faites que je ne périsse pas, ô mon Seigneur. Quel est l'homme qui dédaigne de jeter un regard de pitié sur son fils en danger, et qui ne vole à son secours? J'ai commis, il est vrai, le crime de vous trahir; mais si vous ne me sauvez pas, c'en est fait de moi, ô mon Seigneur. Il me commanda alors d'aller au désert, en me disant: Ne crains personne, si ce n'est Dieu; si tu vois le diable venir à toi, que sa présence ne t'inspire aucune frayeur; n'appréhende rien, si ce n'est Dieu seul. J'étais allé sur la montagne pour jeûner, afin d'obtenir de Dieu mon pardon, lorsque le chef du mal se présenta à ma vue, et, levant sa tête au-dessus de moi, il me montra une gueule ouverte et prête à me dévorer; saisi

ADDITAMENTA

AD EVANGELIA APOCRYPHA.

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Syriacum fragmentum a capite XVII. incipit, inde a verbis *αὐτῇ ἡ ἡμέρα κριῖον*. Sectione 2. Syrus legisse videtur *τὸν ὄνον αὐτοῦ* cum cod. A. Tum confirmat verba *καὶ εἶλεν ὁ υἱὸς αὐτοῦ*

L**PROLEGOMENA.**

sed iidem apostoli muro igneo urbem circumdant ne quis exire possit. Tunc et Cynocephalo et igne oppressi supplices fiunt apostolis, quibus iubentibus Cynocephalus convertitur in puerum mitissimae indolis. Huic imponit Bartholomaeus nomen Pistos, pollicitus civitatem coelorum et famam immortalem, quod ope eius populus ille ad fidem fuerit conversus; populumque alloquitur, salvos fore si relictis idolis SS. trinitatem profiterentur. Statim universus populus fidem complectitur, indigne ferentibus sacerdotibus idolorum."

ADDITAMENTA

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omissis reliquis καὶ ἡκολούθ. Ἰωσήφ. Sequentia: καὶ ἤγγισαν etc. fere sic exprimit: „et cum ἤγγισαν ἐπὶ μιλ. τρ., vidit Ioseph Mariam στυγνὴν. Et Ioseph dixit (absque ἐν ταυτῷ ut E).“ Tum habet καὶ πάλιν εἶδεν αὐτὴν γελῶσαν sine ἐστράφη Ἰωσήφ καί. Quae vero sequuntur: καὶ εἶπεν αὐτῇ usque χαίροντα καὶ ἀγαλλιώμενον, satis accurate reddit.

XVIII, 1. Syrus consentit cum Graecis, omisso χώρα cum AEL. Sectione 2. verba: Ἐγὼ δὲ Ἰωσήφ περιπάτουν, eodem prorsus modo Syrus habet: id quod grave est. Reliqua vero usque ad finem sectionis in brevius contraxit, ita ut tantum exprimeret: καὶ εἶδον τὰ πάντα ἐκθαμβά· καὶ πάντα ὑπὸ θήξιν ἐλύετο καὶ τῷ δρόμῳ αὐτῶν διελαύνετο.

XIX, 1. Syrus paene ad verbum cum Graecis convenit: καὶ εἶπον αὐτῇ cum CF^a habet; καὶ εἰπέ μοι cum CD; εἶπον αὐτῇ cum EGH. Sectione 2. a verbis καὶ ἰδοὺ (Syrus potius ἴν cum ACEF^a) νεφέλη φωτεινὴ ἐπισκιάζουσα τὸ σπήλαιον statim pergit ad ἔως οὗ ἐράνη τὸ βρέφος καὶ ἦλθε καὶ ἔλαβε etc. (haec accuratissime reddit). Etiam quae sectione 3. continentur conveniunt: ὃ οὐ χωρεῖ ἡ γέσις αὐτῇ cum cod. B (et A); ξῆ κίριος δ θεός, ἐὰν μὴ ἴδω, οὐ μὴ πιστ. ὅτι παρθ. ἐστίν, inprimis cum AE.

XX, 1. εἶπε· μαριάμ cum CE aliis pro εἶπεν τῇ μαριάμ: σχηματίσιν σεαυτὴν reddit „vide tu ipsa“, rursusque post περίκειται περὶ σοῦ addit „sed vide tu ipsa an sis virgo“. Nihilominus pergit „et (Salome) appropriavit et vidit eam esse virginem.“ Reliqua καὶ ἡλάλαξε καὶ εἶπεν etc. etiam Syrus; item sectiones 2 et 3, nisi quod verba ἀλλὰ ἀπόδος με τοῖς πένησιν omittit, item τῶν πατέρων μου. Consentit pariter sectione 4, sed priora: καὶ προσῆλθε Σαλώμη (per errorem manifestum Syrus Μαρία) usque τῷ Ἰσραήλ, libere mutat.

XXI, 1. 2. 3. 4. Longe pleraque conveniunt. Sectione 1. pro Βηθλεέμ Syrus per errorem „Jerusalem“ habet. Sectione 2. omittit οὕτως γὰρ γέγραπται. Sect. 3. pro ἔως οὗ ἦλθον ἐν τῷ σπηλαίῳ καὶ ἔστη etc. Syrus habet sed vix recte: until they came and stood (usque dum venerunt et steterunt) over the boy. Quae tum sequuntur, ita habet ut maxime cum ACD consentiat: καὶ ἰδόντες τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ Μαριάμ, πεσόντες προσεκύνησαν αὐτῷ, καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ σμύρναν καὶ λίβανον.

XXII, 1. Syrus addit cum (GH)N κατὰ τὸν χρόνον ὃν ἤρξι-

βωσε παρὰ τῶν μάγων. Sectione 2. consentit; sect. 3. omittit ἀποκριθῆς cum D; post convenit maxime cum C: καὶ τὸ ὄρος ἐκεῖνο διέτραινε αὐτοῖς ὡς γῶς μέγα (μέγα ad γῶς add AD).

XXIII, 1. ἐπιρέτας πρὸς Ζαχαρίαν: Syrus addit cum C εἰς τὸ θυσιαστήρ. κυρίου. Reliqua accurate expressa. Sectione 2. καὶ ἀπῆλθον οἱ ἐπιρέται καὶ ἀπήγγ. etiam Syrus. Pro οἶδας γὰρ cum DH aliis habet οὐκ οἶδας. Sect. 3. habet: μάρτυς ὁ Θεός (ut B alii) ὅτι ἐκχέεις μου τὸ αἷμα. Verba εἰς τὰ πρῶθυνα τ. να. κυρ. non exprimit. Agnoscit vero lectionem περὶ τὸ διάφραγμα („circa crepusculum“).

XXIV, 1. κατὰ τὸ ἔθος Syrus post ἀπῆλθον ponit, omisso οἱ ἱερεῖς. Sect. 2. agnoscit additamentum multorum codd. εἰς τὸ ἀγίασμα. Tum habet τὸ αἷμα κείμενον καὶ (haec cum F^aF^b add) πεπηγὸς ὡσεὶ λίθος, contra omittit καὶ ἀκρίσας usque (sect. 3.) τὸ αἷμα αὐτοῦ λίθον γεγεννημένον. Post τρεῖς ἡμέρας omittit κ. τρ. νύκτ. Sect. 4. pro μετὰ δὲ (καὶ μετὰ) τὰς τρεῖς ἡμέρας habet: „et post plures dies“, quae scriptura cum C μετ. δὲ τ. ἡμέρ. ἐκείνας conferenda est.

XXV, 1. ἐν Ἱερουσαλὴμ cum Θορόβου γενομένου coniungit. Post ἐτελείτ. Ἡρώδης cum GH add πικρὴ θανάτω. Omittit cum pluribus codd. τὴν δωρεάν καί. Sectionem 2. pariter atque codd. CF^aP omittit. Subscriptum est: „Explicit nativitas domini nostri et partus dominae meae Mariae“.

Fragmentum protevangelii excipit apud Wright et in ipso eodem codice Syriaco Thomae evangelium, idque integrum. Inscriptum est: „Evangelium Thomae Israelitae sive historia infantiae domini nostri“. Textus inprimis convenit cum evangelio nostro Thomae Graece A; passim vero propius accedit ad reliqua quae edidimus, maxime ad evangelium nostrum Thomae Latinum et ad Pseudo-Matthaeum, qui nobis dictus est. Adscribamus nonnulla quemadmodum Wright interpretatus est. Omisso capite 1. incipit a secundo: Now the boy Jcsus the Messiah, when he was five years old¹, was playing at the ford of a stream of waters, and was receiving and confining the waters, and directing them in channels and making them enter into pools, and making

¹ Confirmat igitur scripturam Graecorum codicum nostrorum: Graece A, Graeco B, item evang. Thom. Latinum cap. IV. Contra Pseudo-Matth. cap. XXVI. iam inchoante quarto aetatis anno.

them be pure and bright³. And he took from the moisture⁴ soft clay, and formed twelve birds. For it was the Sabbath, and many boys were with him. But a man of the Jews saw him with the boys, when he made these, and told Joseph his father and irritated him against Jesus and said to him: On the Sabbath he has moulded clay and made birds, a thing that is not lawful on the Sabbath. And Joseph went and rebuked him and said to him: Why makest thou these on the Sabbath? Then Jesus clapped his hands, and made the birds fly away before the things which he (sed Syr. they) said⁵. And he said: Go, fly, and be mindful of me, ye who are alive⁶. And these birds went away twittering. But when the Pharisee⁶ saw (this), he was much astonished, and went (and) told his friends.

Pergit Syrus ut Graec. A cap. III., evang. Thom. Latin. et Ps.-Matth.: But the son of Hannan the scribe, he too was with Jesus (Graece μετὰ τοῦ Ἰωσήφ). And he took a branch from a willow, and destroyed and broke down the pool, and let the waters, which Jesus had collected, run out and dried up their pools. And when Jesus saw what he did, he said to him: Without root shall thy shoot be; and thy fruit shall dry up, like a branch of the wood, which is broken by the wind, and is no more. And the boy withered suddenly. Quae Graec. A sequuntur: ὁ δὲ Ἰησοῦς ἀνεχάρεσε usque finem, Syrus non habet. Sed pergit statim ad cap. IV. Pro διὰ τῆς κώμης (A), μέσον τῆς πόλεως (B) habet cum patre suo, quemadmodum evang. Thom. Lat. habet cum Ioseph per villam. Tum Syrus confirmat scripturam: οὐκ ἀπελείσει τὴν ὁδὸν σου. Sectione 2. confirmat lectionem cod. Par. σὺ τοῦτο τὸ παιδίον ἔχων etc. Verbis ἢ διδάσκετε (sic Syrus) αὐτ. εὐλογεῖν exit caput apud Syrum.

Capitis V. historia (cf. etiam Ps.-Matth. XXIX et evang. Thom. Latin. V.) pariter apud Syrum sequitur. Pro ἐγὼ οἶδα ὅτι τὰ ῥήματά σου etc. Syrus sic: If the words of my Father were

³ Verba καὶ λόγῳ μόνῳ ἐπέταξεν αὐτά non agnoscit.

⁴ Haec respondere videntur Graecis codicum Vind. et Par.: ἐκ τῆς ὕλης et ἐκ τῆς χήλης, quae Wrightio corrupta ex ἐκ τ. εἰλός (ἱλός) videntur.

⁵ Haec conferenda sunt ad verba: ἅμα τῷ λόγῳ Graece B cap. III. et ad vocem imperii sui Ps.-Matth. cap. XXVII.

⁶ Haec concordant cum cod. Par. ὑπάγετε πετάσθητε καὶ μὲνησκεστέ μου ζῶντες, item cum Graec. B ὑπάγετε πετάσθητε καὶ μιμνήσκεστέ μου ζῶντα.

⁶ Graec. A οἱ Ἰουδαῖοι. Sed apud Ps.-Matth. cap. XXVII. est: abierunt quidam - et ad primates Pharisaeorum. Item evang. Thom. Lat. IV, 3 statim post memoratur Phariseus, cuius loco Syr. et Gr. A υἱὸς Ἀννα τοῦ γραμματέως.

not wise, he would not know (how) to instruct children. And again he said: If these were children of the bedchamber, they would not receive curses. These shall not see torment. Sectione 2. desunt verba καὶ οἱ ἰδόντες ἐφοβήθησαν σφόδρ. usque ὅτι τοιοῦτον ἐποίησεν ὁ Ἰησοῦς. Verba ζητεῖν καὶ μὴ εἰρίσκειν exprimit: „imperare mihi et invenire me“, ita ut μὴ abiecerit. Omittit extrema: οὐκ οἶδας ὅτι σός; μὴ με λύνει.

Post haec legitur historia de Zachaeo magistro (ut Graec. A cap. VI. VII. VIII.), sed textus a Graecis vario modo differt, item a Latinis, tamen praeceteris cum Ps.-Matth. XXX et XXXI. atque cum evang. Latin. cap. VI. facit. Tum narratur de Zenone, ut est Graec. A IX. Ps.-Matth. XXXI. evang. Thom. Lat. VII. Caput vero X. quod habent Graec. A et evang. Thom. Latin. VIII., deest apud Syrum pariter atque in Ps.-Matth. Sed confirmantur quae sequuntur capite XI. de aqua in pallio adlata (Syrus Iesum septem annorum dicit, non ut Graece et Latine legitur sex), capite XII. de tritico (quod brevissime narratur; ceterum confirmat Graecum χόρους ῥ' et Latinum *centum modia*, pro quibus Ps.-Matth. XXXIV. *tres choros*), cap. XIII. de ligno adaequato (notatur eo tempore Iesum octo annorum fuisse, ut est in evang. Thom. Latino cap. XI. et in Graecis A ad fin. cap. XII. indicatur), capp. XIV et XV de puero rursus ad discendas litteras tradito magistris (sed ista paucioribus quam in Gr. et Lat. absoluntur varietate ab hoc utroque differunt), cap. XVI. de Iacobo et vipera. Denique omissis capp. XVII et XVIII textus Graeci A legitur caput ultimum de puero annorum duodecim. Textus finem versus paullo magis cum Latinis (evang. Thom. Lat. XV, 2. Ps.-Matth. XXXX^o ex cod. B) quam cum Graecis convenit. Legitur enim sic: And when Jesus was twelve years old, they went to Jerusalem, as it was the custom for Joseph and Mary to go to their festival. And when they had held the Passover, they returned to their house. And when they had turned to come (home), Jesus remained in Jerusalem; and neither Joseph nor Mary his mother knew (it), but they thought that he was with their companions. And when they came to the halting-place of that day, they were seeking among their kinsfolk and among those whom he knew. And when they did not find Jesus, they returned to Jerusalem and were seeking him. And after three days they found him sitting among the teachers, and hearing from them, and answering their questions; and all who were hearing were astonished, because he was bringing these teachers to silence, for he was expounding to

them the parables of the prophets and the mysteries and hard sayings which are in the law. And his mother says to him: My son, why hast thou done to us these (things)? for we were distressed and anxious and seeking for thee. Jesus answered and said: Why did ye seek me? Do ye not know that it is fitting for me to be in my Father's house? The scribes and Pharisees answered and say to Mary: „Art thou the mother of this boy? The Lord hath blessed thee; for the like of this glory and wisdom in children we have neither seen nor heard that any one has spoken.“ And he rose (and) went with his mother, and was subject to them. But his mother was preserving all these words. And Jesus was excelling and advancing in wisdom and in grace before God and before men. Amen.

Subscriptum est: „Explicit infantia domini nostri Iesu.“

Post haec ex alio codice Syriaco (septimi fere saeculi) apud Wrightium leguntur litterae Herodis ad Pilatum datae rursusque quas Pilatus Herodi misit. Nos textum Graecum vitiosissime scriptum ex cod. Par. 929. hausimus. Scriptura satis differt, non item argumentum. Aliquando et has nugas in corpus Novi Testamenti apocryphum recipiemus.

Ex quo autem tempore evangelia apocrypha vulgavimus, ex codicibus Graecis et Latinis ipsi multa collegimus unde editioni nostrae accedant incrementa. Dedimus etiam operam ut, si quid olim e Thilonis Cod. apocrypho ad nostrum apparatus criticum transiit, id ad ipsos unde fluxerat codices exigeremus. Ita codices C et D ad Pseudo-Matthaei evangelium nuper demum ipsi examinavimus, nec pauca deprehendimus quibus quae duce dedimus Thilone emendantur et supplentur. Saepissime D cum C facit ubi nulla eius rei mentio facta est; alibi vero D propriam scripturam habet. Ita exempli caussa capp. XI et XII. in eo scripta sunt:

XI. „Cumque ordinasset Ioseph in nocte exurgere, ut fugiens habitaret in occultis, ecce in ipsa nocte apparuit ei angelus domini in sompnis dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam, quoniam quod in utero eius est, de spiritu sancto est.“ Quae sequuntur non differunt a textu nostro praeter extrema: „et narravit eis visionem suam. Et consolatus super Maria ait: Peccavi, quoniam suspicionem aliquam ut nequam habui de te.“

XII. „Factum est autem post haec et exiit rumor quia Maria

auditum aliquando. Nos scimus hunc unde natus est, et vix est adhuc annorum septem; unde haec verba loquitur? Responderunt Phariseae: Nos nunquam audivimus talia verba in tali infanciam." Sect. IV. „Et respondens Iesus dixit eis: In hoc vos admiramini quia talia ab infante dicuntur? Quare ergo vos non creditis mihi in his quae locutus sum vobis? Et quia dixi vobis: scio quando vos nati estis, cuncti miramini. Ampliora — — ego vidi et ille me vidit, et cum eo locutus sum. Et audientes haec obmutuerunt, nec quidquam audebant loqui. Dixitque eis iterum Iesus: Fui inter vos cum infantibus et non cognovistis me, locutus sum vobis quasi prudentibus et non intellexistis vocem meam, quia — — modicae fidei.“

Addamus caput XXXI, quod cod. D sic habet:

„Iterum magister Zachias dixit ad Ioseph: Da mihi puerum, et ego tradam eum magistro Levi, qui doceat illum litteras et erudiat. Tunc Ioseph et Maria blandientes Iesum duxerunt eum in scolam (sic) ut doceretur (cod. disceretur) a seniore Levi. Qui cum introisset, tacebat. Et magister Levi dicebat ad puerum unam litteram; incipiens a prima littera alpha, dicebat ei: Responde. Iesus vero nihil respondebat. Unde magister Levi iratus apprehendens virgam storatinam percussit eum capite.“ Sect. II. „Iesus vero dixit ad didascalum: Ut quid me percutis? In veritate scias quia qui percutitur magis docet percutientem se quam ab eo doceatur. Ego enim possum dicere tibi quae a te discuntur. Sed hi omnes caeci sunt qui discunt et audiunt, sunt quasi aes sonans aut cymbalum tinniens, in quibus non est sensus nec intellectus eorum quae intelliguntur per sonum illorum. Et subiungens Iesus dixit magistro: Omnis littera ab alpha usque ad tau dispositione discernitur. Dic mihi ergo primum tu quid sit tau, et ego dicam tibi quid sit alpha. Et iterum dixit Iesus: Qui alpha non norunt, quomodo tau discere possunt? Hypocritae, dicite mihi primum quid sit alpha, et tunc credam vobis cum dixeritis betha. Et cepit Iesus singularum litterarum nomina interrogare, dicens: Dic mihi, magister legis, prima littera quare habet triangulos multos graceratos (ita codex; Vat. gradatos), subacutos, mediatos, productos, obductos, erectos, stratos,⁴ vel crucifixos. Cum autem Levi haec audisset, stupefactus est ad tantam dispositionem litterarum nominatarum.“ Sect. III. „Cepit ergo cunctis audientibus clamare et dicere: Non debet iste

⁴ Scriptura corruptissima e. e. aliquam similitudinem vocis *curriaratos* habet quam ex Vat. edidimus, sed non ita legi potest.

scere habeo, quia ab infantia aetatis meae in haec mentem definivi. Et hoc deo meo votum feci ut ipsi qui me creavit — — vivere et ipsi soli sine aliqua pollucione quamdiu vixero permanere. Tunc omnes osculabantur eam, amplexantes genua eius, rogantesque eam ut malis suspicionibus eorum daret indulgentiam. Et deduxerunt eam omnes pop. et sacerd. et virg. cum exultatione et gaudio usque ad domum suam — — qui manifestavit sanctitatem tuam universae plebi Israel.“

Caput nostrum XXX. in codice D, cuius scripturam Thilo saepe se non assequutum dixit proptereaque hoc capite aliisque pluribus non dedit, ita scriptum invenimus, ut passim praestet scripturae ex Vat. codice a nobis editae. Legitur enim ibi sic: „Quomodo Zachias rogavit Ioseph et Mariam, ut traderent Iesum magistro nomine Levi. XLVI.“

„Magister iterum quidam Iudaeus nomine Zachias, audiens de Iesu, quod in eo insuperabilis esset sapientia, factus est dolens, et cepit indisciplinate et stulte et sine timore loqui contra Ioseph. Dicebat enim: Tu non vis tradere filium tuum ut doceatur scientia humana timoris. Sed videtur te et Mariam plus velle diligere filium vestrum quam traditiones seniorum populi. Oportebat enim vos plus honorare presbyteros totius ecclesiae Israel, ut cum infantibus mutuam haberet caritatem et inter eos iudaica erudiretur doctrina.“ Sect. II. „Cui e contra Ioseph ait: Et quis est qui hunc infantem possit tenere et docere? Sed si tu potes eum tenere et docere, nos minime prohibemus eum doceri a te ea quae ab hominibus docentur. Audiens Iesus quae Zachias dixerat respondit et dixit ei: Praeceptor legis, omnia quae paululum ante dixisti et nominasti oportet observare hominem similem tui. Alienus ego sum ab institutis, extraneus a foris vestris, parentem carnalem non habeo. Tu quidem legem legis et instructus in lege permanes; ego autem ante legem eram. Sed cum putas te non habere parem in doctrina, erudieris a me quae nemo alius docere potest nisi hic quem nominasti. Ipse enim potest quia dignus est. Ego autem cum exaltatus fuero a terra, cessare faciam genealogiae generis vestri memoriam. Tu quando natus es ignoras, ego vero solus scio quando vos nati estis et quanto tempore vita vestra erit in terra.“ Sect. III. „Tunc omnes qui audierunt verba haec, pavefacti obstupuerunt et clamaverunt dicentes: O mire magnum et admirabile sacramentum, nunquam audivimus talia. Nunquam ab alio aliquo auditum est hoc, nec a sacerdotibus nec a Phariseis nec a grammaticis dictum est aut

Ad evangelium Thomae Graece A adnotavimus fragmentum Parisiense, quemadmodum Cotelerius et Thilo ex ipso codice ediderunt. Nihilominus plura corrigenda sunt, quae non satis recte illi assequuti sunt. Titulus est: *Λόγος εἰς τὰ παιδικὰ τοῦ καὶ μεγαλεῖα τοῦ κυρίου* etc., sed *τοῦ καὶ μεγαλεῖα* deleta sunt. Cap. I. sect. 1. *ἐν τῇ* ante *βηθλαέμ* (sic) ipsa prima manu punctis notatum est; *ἐξιστάμενος* (ενος litteris compendio expressis) minime dubium est, ut Thiloni videbatur coniciendi primum *ἐξισιῶν ἡμῶς* scriptum fuisse. II, 1. non *πάντως ἐπετάσσοντο* sed *πάντα* (compendio scriptum) *ἐπετάσσοντο* legendum est. II, 2. scriptum est *χήλεως* pro *χείλεως*. II, 3. scriptum est *ἃ ἐποίη ὁ ἰησοῦς*, non *ἃ ἐποίησεν ἰησοῦς*. Postea *πέζων* potius quam *πέζον* scriptum est. III, 2. non *γενόμενον* sed *γινόμενον* (cod. -όμενον) edendum erat. III, 3. legitur *τὴν θεότηταν αὐτοῦ*. IV, 1. *τρέχων*, non *τρέχον* in codice est; tum *ἀπελεύσει* non *ἀπελείσῃ*. V, 1. pro *μισοῦσιν* codex *μισοῦν*. VI, 1. rursus est *ὧν* (ἔτι *παιδίων ὧν* *τοιαῦτα* etc.), non *ἦν*.

In recensionibus Gestorum Pilati eminet is textus Graecus quem siglo A distinximus. Huius testes prae ceteris anquiriti. Praeter duos codices a nobis ad edendum adhibitos bibliotheca Regia Monacensis tertium habet, saeculi fere decimi quarti, cuius scriptura a reliquis valde discrepat. Exempla eius haec sunt:

I, 2. *Λέγουσιν Ἰουδαῖοι τῷ Πιλάτῳ· ἀξιούμεν τὸ ὑμέτερον μέγεθος ὥστε αὐτὸν παραστῆναι τῷ βήματί σου καὶ ἀκουσθῆναι. καὶ προσκαλεσάμενος αὐτοῖς ὁ Πιλάτος λέγει· εἴπατέ μοι ὅτι πῶς δύν. ἐγὼ ἡγεμὼν βασιλέα ἐξέτασαι; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς οὐ λέγομεν αὐτὸν εἶναι βασιλέα, ἀλλ' ἢ αὐτὸς λέγει. καὶ προσκαλεσάμενος ὁ Πιλ. κούρωρα λέγει αὐτῷ· ἐξελθε, μετὰ ἐπιεικείας (cod. ἐπιουκίας) εἰσάγαγε τὸν Ἰησοῦν. ἐξελθὼν δὲ ὁ κούρωρ καὶ γνωρίσας αὐτὸν προσεκίνησεν αὐτόν, καὶ λαβὼν τὸ καθάπτωμα ὃ κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ, ἀπλώσας αὐτὸ χαμαὶ λέγει τῷ Ἰησοῦ· κίριε, ὥδε περιπάτησον καὶ εἴσελθε ἐν τῷ πραιτωρίῳ, ὅτι καλεῖ σε ὁ ἡγεμὼν. Θεασάμενοι δὲ οἱ Ἰουδαῖοι ὃ ἐποίησεν ὁ κούρωρ, κατέκραξαν τῷ Πιλάτῳ λέγοντες· διὰ τί ἐπὶ*

puer vivere super terram, imo in magna cruce dignus [est] appendi. Nam potest ignem extinguere et alia tormenta deludere. Ego puto quia ante cataclismum natus fuerit. Quis enim venter illum portavit? Aut quae mater illum generavit? Aut quae ubera eum lactaverunt? Fugiam autem illum; non enim valeo sustinere verbum ex ore eius, sed cor meum stupescit talia verba audire. Nullum etiam hominem puto eius posse consequi verbum, nisi fuerit deus in eo. Nunc ego ipse infelix tradidi me huic in derisum; cum putarem me habere discipulum, ignorans eum, meum inveni magistrum. Quid dicam? Non valeo sustinere verba pueri huius. De hoc autem municipio fugiam, quia illum intendere non valeo; ab infante enim senex victus sum, quia neque initium de quibus ipse affirmat invenire possum neque finem." Reliqua quae apud nos sequuntur codex Parisiensis non habet.

Revera autem multae Parisiensis codicis lectiones Vaticanis sunt inferiores, ac passim accuratio editoris in dubium venit ubi non est nisi scripturae vitiositas. Hoc in ea quadrat quae pag. XXVIII. exscripsimus: illa enim paucis exceptis Thilo recte dederat.

οἱ λοιποὶ διδάσκαλοι πρὸς ἅπαντα τὸν λαὸν κυρίου· εἰ -- οἷος τοῦ Ἰακώβ, ὅτι γέγραπτ. ὅτι ἐπικάτ. πᾶς ὁ κρεμιάμενος ἐπὶ ξύλου, καὶ ἑτέρα γραφὴ διδάσκει· [θεοὶ] οἱ τὸν -- ἐποίησαν, ἀπολέσθωσαν. καὶ εἶπον οἱ ἱερεῖς καὶ οἱ λευῖται πρ. ἀλλήλους· εἰ ἕως τούτου (sic) σόμμον (sic) τοῦ λεγ. Ἰωβὴλ τὸ μνημ. αὐτοῦ, γινώσκετε ὅτι -- καὶ ἐγείρει αὐτῷ λαὸν καινόν. τότε ἐπαρήγγειλαν (sic) οἱ ἀρχισυνάγωγα πάντα τὸν λαὸν κυρίου λέγοντες· ἐπικατάρατος ὁ ἀνὴρ ἐκεῖνος ὅστις ποιήσει ὁμοίωμα χειρῶν ἀνθρώπου καὶ προσκυνήσει. καὶ εἶπεν ὁ λαός· ἀμήν. καὶ ὑμνήσαντες ἅπαντες, ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ, δοξάζοντες τὸν Θεόν.

In iis quas ex Thilone sumpsimus codicum C et D lectionibus ad Acta Pilati A, item codicis B ad Act. Pil. B, haud pauca corrigenda esse ipsorum codicum nos examen docuit. Pessime vero a Fabricio ² *Ἀναφορὰ Πιλάτου* edita est ex amici apographo. Ita A recte ἀναφορᾶς praebet, non ἀναφοράν: minime omittit *Θειοτάτην* sed *Θιωτάτω* habet: sect. 1. δι' ἧς, non διὰ τῆσδε: *συνέχομαι κρατεῖσθαι*, non *συνέχ. κράτιστε βασιλεῦ*: τῶν ἐπανισταμένων καιρῶν *ροπήν τήν τε καιρὸν δέοντα λαβὼν τὸν τέλειον χρόνον ἐνδείκνυσιν*, quorum loco Fabr. dedit τὴν τῶν ἐπενισταμένων καιρῶν *ροπήν* ex τῶν αἰ ἐπέσονται (ita prorsus editum) λαβὼν τῶν τε λοιπῶν χρόνων ἐνδείκνυσιν: καὶ *παρέχειν*, non καὶ *παρεῖχεν*: ἄλλον, non ἀλλά: *τεθνεῶτος*, non *τεθνηκότος*: καὶ αὐτὸν τὸν *ἰχώρα* (scriptum ἡχώρα) *διέφθειρεν* et *ἔχοντα*, non καὶ αὐτὸν οὗ *ἰχώρ* *διέφθ.* et *ἔχοντος*: ἐν omittit (ut BCD): *ἐξηλθεν*, non *ἐπῆλθεν*: sect. 2. τὴν *ἰδίαν* (scriptum *ιδείαν*), non τὴν τ' οὐσίαν: *συναναστρεφόμενοις*, non *συναναστρεφόμενοις*: *πάνησιν*, non *παντάπασι*: τῶν *πνευμάτων*. καὶ *ἀκαθάρατ.*, non *τ. πν. ἀκαθ.*: verba αἱ *βυθῶν θαλάσσης κατέρριψεν* non desunt, sed leguntur *κατὰ βυθὸν θαλάσσης καταρρίζας* (sic): sect. 3. habet *ἔχειν λίαν στολήν* (quod *διαστολήν* corrigendum) non *ἔχ. ὡς λίαν στενήν*: sect. 4. καὶ *γυναικα δὲ αἰμορροῦσα* (sic), non *κ. γυνὴ δ. αἰμορροῦσα*: *ἀπὸ τ. ῥέσεως* (non *ῥεύσεως*) *τ. αἱ. τὰς ἀρμονίας* (non *ἀρτηρίας*) et *ἐξαντλίσασα* (non *ἀντλ.*): *ἄφωνος καὶ ἑκάστην οἶσα*, non *ἄφ. τε οἶσα*: *οὐκ ἠῤῥον*, non *οὐκ ἠδύναντο*: *μία*, non *σμία*: sect. 5. verba *ἅπερ ἐν σαββάτῳ* etc. non omittit, sed habet *ἅπερ ἐν σαββ.* *ἐποίει*: sect. 6. habet *ἐπὶ τὸ τοῦτον ἀνετάσαι*, non *ἐπὶ τῇ τοῦτου ἀνετάσει*: sect. 7. *μέσης* (scriptum *μεσίς*) *τῆς*, non *μέσον τῆς*: *σελήνῃ* δέ, non *ἡ δὲ σελήνῃ*: *τῇ τούτου πτώσει*, non *τ. τούτ. πτώσει* (ut et Fabr. et Birch.): *ἐλειμένος· βροντῶν ἰδῆχος* (codd. CD

² Thilo maluit ab edendo abstinere, quamquam codicem ipsum rursus adierat.

πραίτορα (sic) οὐκ ἐκέλευσας αὐτὸν εἰσελθεῖν ἀλλ' ὑπὸ κούρσῳρα; καὶ γὰρ θεασάμενος αὐτὸν ὁ κούρσῳρ προσεκύνησεν αὐτόν, καὶ τὸ φρακεόλιον ὃ κατεῖχεν ἤπλωσεν αὐτῷ ἐπὶ τῆς γῆς, λέγων αὐτῷ· ὥδε περιπάτει.

I, 3. Μετακαλεσάμενος δὲ ὁ Πιλ. τὸν κούρσῳρα λέγει αὐτῷ· τί τοῦτο ἐποίησας; ἀποκριθεὶς δὲ ὁ κούρσῳρ λέγει αὐτῷ· κύριε ἡγεμῶν, ὅτε ἀπέστειλάς με ἐν Ἱεροσολέμοις πρὸς Ἀλέξανδρον, εἶδον αὐτὸν καθεζόμενον ἐπὶ ὄνου, καὶ οἱ παῖδες αὐτῶν ἔκραζον, κλάδους ἐν ταῖς χερσὶν αὐτῶν κατέχοντες, ἄλλοι δὲ ὑπεστρ. - - ὁ ἐν ὑψίστοις· εὐλογημένους etc.

I, 4. Λέγουσιν οἱ Ἰουδ. πρὸς τὸν κούρσῳρα· οἱ μὲν παῖδες ἐβραΐστι ἔκραζον, πόθεν δὲ σοὶ τὸ ἐλληνιστὶ ταῦτα (sic) ἐγνώσθη; ἐρωτήσας ἔμαθον, εἶπεν ὁ κούρσῳρ. λέγει αὐτοῖς ὁ Πιλ.· πῶς δὲ ἔκραζον; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι τὸ ὠσαννά. λέγει αὐτοῖς ὁ Πιλ.· τί ἐρμηνεύεται; λέγουσιν αὐτῷ· σῶσον δὴ. λέγει αὐτοῖς ὁ Πιλ. - - εἰσάγαγε αὐτόν. καὶ ἐξελθὼν δὲ ὁ κούρσῳρ - - λέγει αὐτῷ· κύριε, εἴσελθε· ὁ ἡγεμ. καλεῖ σε.

IX, 5. Τότε ἐκέλευσεν ὁ Πιλ. τὸ βῆλον ἐλκυθῆναι τοῦ βήματος οὗ ἐκαθέζετο, καὶ οὕτως ἀπεφώνητο κατὰ τοῦ Ἰησοῦ· τὸ ἔθνος τὸ σὸν κατέπαιζάν σου ὡς βασιλέως. καὶ διὰ τοῦτο ἀπεφηνάμην πρῶτον φραγελλωθῆναι σε διὰ τὸν θεσμόν τῶν εὐσεβ. βασ., καὶ τότε ἀναρτηθῆντα ἐπὶ σταυροῦ ἐν τῇ κήμῃ ὅπου ἐπιτάσθης, καὶ δύο κακοῦργοι μετὰ σοῦ τὸ πέρας τοῦ βίου δέξασθαι.

X, 1. Καὶ εὐθὺς ἐξήγαγον τὸν Ἰησοῦν ἀπὸ τοῦ κραυγῶντος ἅμα τοῖς δυοὶ κακοῦργοις. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον, ἐξέδυσαν τὸν Ἰησοῦν τὰ ἱμάτια αὐτοῦ καὶ περιέζωσαν αὐτὸν λέντιον, καὶ στέφ. ἐξ ἁκανθ. ἐπὶ τὴν κεφαλὴν αὐτοῦ.

Exit capite XVI. hunc in modum: Τότε Ἄννας καὶ Καϊάφας εἶπον· ὁρθῶς εἶπατε τὰ γεγραμμ. ἐν τῷ νόμῳ Μωσέως, ὅτι οὕτε Ἐνώχ θάνατον εἶδεν οὕτε ἡλιοῦ (sic). ὁ δὲ Ἰησοῦς λόγον ἔδωκεν τῷ Πιλ., καὶ ὅτι ἐσταυρώθη ἐπὶ τοῦ κρανίου, καὶ ὅτι ῥάπισμα ἔλαβεν, καὶ ὅτι οἱ στρατ. στέφανον ἐξ ἁκανθῶν περιέθιχαν αὐτῷ ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ὅτι ἐφραγελλώθη καὶ ἀπόφασιν ἔλαβεν παρὰ τοῦ Πιλ. καὶ ἥξος ἐποτίσθη μετὰ χολῆς, καὶ λόγχη ἐξέκέντησεν τὴν πλ. αὐτοῦ. Λογγ. ὁ στρατ., καὶ ὅτι τὸ σῶμα αὐτοῦ ἠτήρατο ὁ τίμιος πατήρ Ἰωσήφ, καὶ καθὼς λέγει ἀνέστη· καὶ εἶδον αὐτὸν ἀναληφθ. εἰς τ. οὐρανόν· καὶ ὅτι ὁ ραββὶ Λεὶ εἶπεν μαρτυρήσας τὰ ὑπὸ τοῦ μεγάλου διδασκάλου Συμεῶν. καὶ εἶπον

¹ κατέπεζαν codex habet. Similiter C κατέπεζαν, A κατήγγειλαν, A κατήλεγξε

I. APOCALYPSIS MOSIS.

Διήγησις καὶ πολιτεία Ἀδὰμ καὶ Εὐᾶς τῶν πρωτοπλάστων, πολιτεία ἀποκαλυφθεῖσα παρὰ θεοῦ Μωϋσῇ τῷ θεράποντι αὐτοῦ, ὅτε τὰς πλάκας τοῦ νόμου τῆς διαθήκης ἐκ χειρὸς κυρίου ἐδέξατο, διδαχθεὶς ὑπὸ τοῦ ἀρχαγγέλου Μιχαήλ.

¹ Αὕτη ἡ διήγησις Ἀδὰμ καὶ Εὐᾶς. Μετὰ τὸ ἐξελθεῖν αὐτοὺς ἐκ τοῦ παραδείσου ἔλαβεν Ἀδὰμ Εὐᾶν τὴν γυναῖκα αὐτοῦ καὶ ἀνήλθεν εἰς τὴν ἀνατολήν. καὶ ἔμεινεν ἐκεῖ ἑπτὰ δέκα ὀκτὼ ἀνατολῆς καὶ μῆνας δύο, καὶ ἐν γαστρὶ ἐληφεν ἡ Εὐᾶ καὶ ἐγέννησεν *Mat. iii.* δύο υἱούς, τὸν Διάφωτον τὸν καλούμενον Κάϊν καὶ τὸν Ἀμιλαβές τὸν καλούμενον Ἄβελ. *Meaning of these names*

² Καὶ μετὰ ταῦτα ἐγένοντο μετὰ ἀλλήλων Ἀδὰμ καὶ Εὐᾶ κοιμωμένων δὲ αὐτῶν εἶπεν Εὐᾶ τῷ κυρίῳ αὐτῆς Ἀδὰμ· κύριε. *cf. 1 Pet. i.*

* Διήγ. κ. πολ. Ἀδ. κ. Εὐ. τ. πρωτοπλ. (C om τ. πρωτοπλ., D om κ. Εὐ. τ. πρωτ.) eum ACD... B Διήγησις τοῦ μεγάλου θεόπου Μωυσέως περὶ τῆς πολιτείας Ἀδὰμ καὶ Ἐβας (sic B pleurumque, itom passim C et A) τῶν πρωτοπλάστων | ἀποκαλυφθεῖσα (ita BCD; A -φθὲν) παρὰ (C ὑπὸ) θεοῦ (B τοῦ θε.) Μωϋσῇ (CD Μωσῇ, B om) τῷ θερ. αὐτ. (haec om B) eum ADCB | ὅτε τὰς πλ. τ. νόμ. τῆς διαθ. (B om τ. διαθ.) ἐκ χ. κυρ. ἐδ. (B ἐδ. ἐκ χ. αὐτοῦ) eum AB... CD om | διδαχθεὶς (ABD -χθῆς, C -χθῆσα) ὑπὸ (D παρὰ) τ. ἀρχαγγ. (B ἀγγέλου) Μιχ.

¹ Αὕτη -- Εὐᾶς eum ACD... B om | αὐτοὺς ἐκ τοῦ eum ACD... B τὸν Ἀδὰμ ἀπὸ τοῦ | ἔλαβεν -- ἀνήλθεν (C ἤλθεν) -- ἀνατολήν eum AC... D ἔγνω ὅτι Ἀδὰμ τὴν Εὐᾶν καὶ ἐξῆλθεν πρὸς ἀνατολήν... B ἀπῆλθεν δύο ἀμφότεροι κατὰ τὴν ἀνατολήν | καὶ ἔμεινεν (D -ναν) -- δύο eum ACD... B καὶ ἦσαν πενήσοῦντες χρόνους λ | καὶ (B add μετὰ ταῦτα) ἐν γ. ἐλ. ἡ (ita BCD; A om) Εὐᾶ (B Ἐβα) κ. ἐγένν. δύο υἱ. (B υἱ. δὺ., A om κ. ἐγ. δ. υἱ.) | τὸν (ita ACD; B ὃν μὲν) Διάφωτον (ita A, C διάφωτον, B διάφορον; D ἀδιάφωτον) τὸν καλ. (D λεγόμενον) Κά. (A Κα. τ. καλ.) κ. τὸν (B κ. τόνδε) Ἀμιλαβές (ita AD; B ἀμιλαβές, C ἀμιλαβέστατον) τ. κ. Ἄβ.

² Καὶ μ. τ. ἐγένοντο (C -νετο) μετὰ (ita A; CD μετ') -- εἶπεν Εὐᾶ eum Apocalyps. apocryph. ed. Tischendorf.

ἤδη ἴχθους) κατεπαίδουσαν (codd. CD κατεπίδουσαν), quae quidem perquam corrupta sunt, quorum loco Fabr. edidit ἄλλειπομένης, βροντιῶν τ' ἴχθους καταβαινοῦσων: sect. 8. γεναμένην (ut D) pro γενομένην: sect. 9. τῆς ante παρασκευῆς non omittit, tum rursus γεναμένης habet: οἷως (ut B; scriptum ὥως), non ὥς: ἔλαμψεν φωταγωγ. τῶν πάντων πολλὰ φαιδρ., non πολλ. φαιδρ. omissis ἔλαμψ. φω. τ. πάντων: ἐφάνησαν ἄνδρες ἐφ' ὑψηλῇ στολῇ, non ἐφ. ἄνδρ. ἐν νεφελεϊνῇ στολῇ: αἱ φωναί, non καὶ φωναί: ἀνέλ-
θαστε, non ἀνῆλθόν τε: ὑποκ. τῆς ἀβύσσου et μετὰ τῶν βοώντων, non omittit τῆς nec βοώντων: καὶ περιπατοῦντων, non καίπερ ὑπαντούντων: sect. 10. τῆς γῆς καὶ καταπιεσθέντες, non τῆς γῆς καταπιεσθέντες: τῶν κατὰ, non τῶν τὰ κατὰ: εἰ μὴ μία, non omittit μὴ: sect. 11. κατεχόμενος, non συνεχόμενοι. Nonnihil praeterii.

Ἔποίησεν δὲ Ἀδὰμ υἱοὺς τριάκοντα καὶ θυγατέρας τριάκοντα. καὶ περιπεσῶν εἰς νόσον, καὶ βοήσας φωνῇ μεγάλῃ εἶπεν· ἐλθέτωσαν πρὸς με οἱ υἱοί μου πάντες, ὅπως ὀψομαι αὐτούς πρὶν ἢ ἀποθανεῖν με. καὶ συνήχθησαν πάντες· ἦν γὰρ οἰκισθεῖσα ἡ γῆ εἰς τρία μέρη· (καὶ ἦλθον πάντες ἐπὶ τὴν θύραν τοῦ οἴκου ἐν ᾧ εἰσῆρχετο εὐξασθαι τῷ θεῷ.) εἶπεν δὲ Σὴθ ὁ υἱὸς αὐτοῦ· πᾶτερ Ἀδὰμ, τί σοί ἐστιν ἡ νόσος; καὶ λέγει· τεκνία μου, πόνος πολὺς συνέχει με. καὶ λέγουσιν· τί ἐστιν πόνος καὶ νόσος; Ἐπεὶ ἀποκριθεὶς Σὴθ λέγει αὐτῷ· μὴ ἐμνήσθης, πᾶτερ, τοῦ παραδείσου ἐξ ὧν ἤσθιες, καὶ ἐλυπήθης ἐπιθυμητῶν αὐτῶν; ἂν οὕτως ἐστίν, ἀνάγγελόν μοι, καὶ ἐγὼ πορεύσομαι καὶ ἐνέγκω σοι καρπὸν ἀπὸ τοῦ παραδείσου. ἐπιθήσω γὰρ κόπρον ἐπὶ τὴν κεφαλὴν μου καὶ κλαύσομαι καὶ προσεύξομαι, καὶ εἰσακούσεται μοι κύριος καὶ ἀποστελεῖ τὸν ἄγγελον αὐτοῦ, καὶ ἐνέγκω σοι ἕνα ἀποκαύσῃ ὁ πόνος ἀπὸ σοῦ. λέγει αὐτῷ ὁ Ἀδὰμ· οὐχί, υἱέ μου Σὴθ, ἀλλὰ νόσον καὶ πόνον ἔχω. λέγει αὐτῷ Σὴθ· καὶ πῶς σοι ἐγένοντο; Ἐἶπεν δὲ αὐτῷ ὁ Ἀδὰμ· ὅτε ἐποίησεν ἡμᾶς ὁ θεός, ἐμέ καὶ τὴν μητέρα ὑμῶν, δι' ἧς καὶ ἀποθνήσκω, ἔδωκεν ἡμῖν

⁵ δὲ cum A . . B οὖν, C γάρ | υι. tr. x. Συγ. tr. cum C et omisiss x. Z.
tr. A . . B υι. x. Συγ. E | καὶ περιεπ. εἰς νόσ. (C add μεγάλην) καὶ (C om) βοήσ.
φω. μεγ. (C om φ. μ.) εἶπεν cum AC . . B ἔζησε δὲ Ἀδάμ ἔτη **ΜΛ**· πρὸ (cor-
rige πρὸς?) δὲ τὸ τέλος αὐτοῦ ὠσπλευτῆς (νόσω ληφθεῖς?) ἐβόησεν φωνὴν με-
γάλην λέγων | B ΔΔ. πρ. με οἱ ὅλοι παῖδες | ὄψομαι enim A . . BC ὄψομαι |
B πρὶν ἀποθάνω . . C πρὶν ἀποθανοῦμεν. Praeterea C add καὶ ἀπέστελλεν υἱὸν
αὐτοῦ Σηθ ἑπὶ πάντας τοῦ λαλήσαντος αὐτοῖς | B καὶ συναχθέντων πάντων, ἤν
γάρ -- εἰς τρία μέρη, λέγει πρὸς αὐτὸν Σηθ ὁ υι. αὐτ. | καὶ ἤλθον -- τῷ θεῷ
enim A . . C καὶ ἀνελθόντες πάντες ἐμπροσθεν αὐτοῦ ἐν ᾧ εἰσέρχεται προσεύχεσθαι
τῷ θε., tum pergit εἶπεν αὐτῷ ὁ υι. αὐτ. ὁ Σηθ | C om Ἀδάμ | τί σοι (B om)
ἔστ. ἡ (C om) νόσ. καὶ (C om) λέγ. (C add αὐτῷ ὁ Ἀδάμ) | τεχνία (B - κνα)
μου . . C om | καὶ λέγ. (B add αὐτῷ ἐκείνοι) τί (B καὶ τί) -- καὶ νόσ. (B
πάτερ pro x. vo.) c. AB . . C om

* Καὶ ἀποκρ. (B Ἀποκρ. οὖν) -- αὐτῶς c. AB .. C καὶ λέγει αὐτῶ Σ. τῷ περὶ (lege πατρὶ) αὐτοῦ | ἐξ ὧν c. AC .. B ἀφ' ὧν | ἐπιβ. αὐτῶν (cod. αὐτόν, praeestare videbatur αὐτῶν) c. A .. BC om | ἐστὶν c. AC .. B ἔχει | ἀνάγγ. μοι .. B praeem ἔρωτῶ σε πάτερ | καὶ ἐγὼ c. A .. C καὶ γὰρ, B καὶ | πορεύεσθαι c. C .. AB πορεύομαι | C οἱ τόν | ἐνέγκω -- ἀπὸ σοῦ c. AC .. B ἐνέγκει (sic) μοι ἀπὸ τοῦ ὑψύου ἐν ᾧ ῥέει (cod. ἐνὸ ῥέει) τὸ ἔλεος, καὶ ἀναπαύσει ὁ πόν. ἀπ. σ. | πόνον πῶς .. B ἀλλ πολλὴν | λέγ. αὐτ. (C καὶ φησι πρὸς αὐτόν) Σηδ .. B om | ἐχῶ σοι .. B πόσοι

ἡ αὐτὴ ὁ (haec om B) Ἀδάμ .. C Ἀδ. πρὸς αὐτόν | B ἀποζητήσομεν | Ἰδωκ.

μου, ἴδον ἐγὼ κατ' ὄναρ τῇ νυκτὶ ταύτῃ τὸ αἷμα τοῦ υἱοῦ μου Ἀμιλαβέ· τοῦ ἐπιλεγομένου Ἄβελ βαλλόμενον εἰς τὸ στόμα Καῖν τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἔπιεν αὐτὸ ἀνελεσημόνως. παρεκάλει δὲ αὐτὸν συγχωρῆσαι αὐτῷ ὀλίγον ἐξ αὐτοῦ, αὐτὸς δὲ οὐκ ἤκουσεν αὐτοῦ, ἀλλὰ ὅλον κατέπιεν αὐτό· καὶ οὐκ ἔμεινεν ἐπὶ τὴν κοιλίαν αὐτοῦ, ἀλλ' ἐξῆλθεν ἐκ τοῦ στόματος αὐτοῦ. εἶπεν δὲ Ἀδὰμ τῇ Εὐᾶ· ἀναστάντες πορευθῶμεν καὶ ἴδωμεν τί ἐστὶν τὸ γεγονὸς αὐτοῖς, μή ποτε πολεμεῖ ὁ ἐχθρὸς τι πρὸς αὐτούς.

dic.
7.

Ἔπειτα Πορευθέντες δὲ ἀμφοτέροι ἐύρον πεφονευμένον τὸν Ἄβελ ἀπὸ χειρὸς Καῖν τοῦ ἀδελφοῦ αὐτοῦ. καὶ λέγει ὁ θεὸς Μιχαὴλ τῷ ἀρχαγγέλῳ· εἶπέ τῷ Ἀδὰμ ὅτι τὸ μυστήριον ὃ οἶδας μὴ ἀναγγείλῃς Καῖν τῷ υἱῷ σου, ὅτι ὀργῆς υἱός ἐστιν. ἀλλὰ μὴ λυποῦ· δώσω σοι γὰρ ἀντ' αὐτοῦ ἕτερον υἱόν, οὗτος δηλώσει σοι πάντα ὅσα ποιήσῃς αὐτῷ· σὺ δὲ μὴ εἴπῃς αὐτῷ μηδέν. ταῦτα ὁ θεὸς εἶπεν τῷ ἀγγέλῳ αὐτοῦ, Ἀδὰμ δὲ ἐφύλαξεν τὸ ῥῆμα ἐν τῇ καρδίᾳ αὐτοῦ, μετ' αὐτοῦ δὲ καὶ ἡ Εὐᾶ, ἔχοντες τὴν λύπην περὶ Ἄβελ τοῦ υἱοῦ αὐτῶν.

Luke ii.

Ἐπεὶ δὲ ταῦτα ἔγνω Ἀδὰμ τὴν γυναῖκα αὐτοῦ, καὶ ἐν γαστρὶ ἔσχεν καὶ ἐγέννησεν τὸν Σήθ. καὶ λέγει ὁ Ἀδὰμ τῇ Εὐᾶ· Ἰδοὺ ἐγεννήσαμεν υἱόν ἀντὶ Ἄβελ, ὃν ἀπέκτεινεν Καῖν· δώσω-μεν δόξαν καὶ θυσίαν τῷ θεῷ.

ie pl.

ACD. B Μετὰ ταῦτα οὖν κοιμωμένων ἀπ' ἀλλήλων ἐλάλησεν Ἐβα | τοῦ υἱοῦ μου cum A. BC τ. υἱ. ἡμῶν | τ. ἐπιλεγ. (B ἐπικαλουμ.) Ἄβελ cum AB. C om | B βαλλόμενον idque ante τὸ αἷμα | x. ἔπιεν (B ἔπινε) αὐτό (B τὸ αἷμα αὐτοῦ) cum AB. C om | B σπλαγχνισθῆναι καὶ συγχωρ. | B om αὐτῷ | ἤκουσεν (C εἰσήκ.) αὐτοῦ cum AC. B ἤκουεν αὐτόν | B ἀλλ' ὅλ. αὐτὸ κατέπινεν ἀνελεσημό- νως, ὥστε οὐδὲ ἐχωρεύθη ἐν τῇ κοιλίᾳ αὐτοῦ, ἀλλὰ καὶ ἐξ. ἔξω τοῦ στόμ. αὐτ. | B εἶπ. οὖν Ἀδ. ἀναστ. | C ἀναστ. δέ | τί ἐστ. τὸ γεγ. αὐτ. cum A. B τί γέ- γονεν ἐκ' αὐτοῖς. C τί ἐστ. τὸ ὄραμα τοῦτο περὶ τῶν υἱῶν ἡμῶν (hunc in mo- dum corrigendum duxi lectionem codicis τοῦτο περὶ τῶν υἱῶν οὖν ἡμῶν | μὴ ποτε cum AC. B μήπως | A πολεμῇ | τι cum A. BC om; sed C add ἐλθὼν ante πολεμεῖ | B om πρὸς

B Καὶ πορευθέντες ἀμφ. καὶ εὗρον | C ἐκ χειρὸς | C τὸν ἀρχάγγελον (sic) αὐτοῦ εἰπεῖν τῷ | B om ὅτι τὸ μ. ὃ οἶδ. | C ἀναγγέλοις | Καῖν cum BC (C καὶ πρὸ Καῖν) . A τῷ Κά. | ὀργῆς υἱ. ἐστ. cum B. A ὀργίς (ὀργίλος?) ἐστὶν . C ὀργισθῇ ὁ ἀδελφός | B μὴ λυπ. δέ· δώσω σοι | C om ἕτερον | οὐ- τος (B add δέ) . C ὅστις | A om σοι | C ὅσα ἂν ποιήσεις | αὐτῷ cum A. B om, C αὐτόν | ταῦτα -- ἀγγέλω (C ἀρχαγγέλω) etc. cum A, similiter C. B καὶ ταῦτα πρὸς τὸν Ἀδὰμ λαλήσας ὁ ἀρχάγγελος, ἐφύλαξε τὸ ῥῆμα etc.

C Ἀδὰμ ἔβαν τὴν γυν. αὐτ. | καὶ ἐν γαστρ. ἔσχ. x. ἐγένν. cum A. B καὶ συλλαβοῦσα ἔτεκεν, C καὶ ἔτεκεν | B Ἰδοὺ γεννήσαντες | B om x. θυσίαν

δὲ καὶ ἡ Εὐὰ λέγουσα· κύριέ μου Ἀδάμ, ἀνάστα, δός μοι τὸ ἡμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δι' ἐμέ τοῦτο σοι γέγονεν, δι' ἐμέ ἐν καμάτοις τυγχάνεις καὶ πόνοις. εἶπεν δὲ Ἀδάμ τῇ Εὐᾷ· ἀνάστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σὴθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε, δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῇ ἐπ' ἐμέ, καὶ ἀποστελῇ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνέγκῃς μοι, καὶ ἀλείψομαι καὶ ἀναπαύσομαι, καὶ δηλώσω σοι τὸν τρόπον ἐν ᾧ ἡπατήθημεν τὸ πρότερον!

¹⁰ Ἐπορεύθη δὲ Σὴθ καὶ ἡ Εὐὰ εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἶδεν Εὐὰ τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εὐὰ λέγουσα· οἴμοι οἴμοι, ὅτι ἐὼν ἔλθω εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἁμαρτήσαντες καταράσσονται με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εὐὰ τὴν ἐντολὴν τοῦ θεοῦ. ἐβόησεν δὲ ἡ Εὐὰ πρὸς τὸ θηρίον λέγουσα· ὦ σὺ θηρίον πονηρόν, οὐ φοβήσῃς τὴν εἰκόνα τοῦ θεοῦ πολεμήσαι; πῶς ἠνόγη τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὀδόντες σου; πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης

ἡμην vel potius εἰμί) | ἡ Εὐὰ λέγουσα c. AB .. C Ἔβα καὶ εἶπεν | B om μου | τῆς νόσου .. C τοῦ πόνου | καὶ ὑπενέγκω. (ita C, A ἐπενέγκω) αὐτήν (C αὐτόν) .. B om | γέγονεν .. B ἐγένετο | ἐν καμάτοις (C καμμ.) τυγχάνεις (A -νοις) κ. πόν. (ita B, C πόν. καὶ ante καμάτ., A om κ. πόν.) | Ἀνάστα .. B add μόνον | ἐπίθετε c. A .. B ἐπίθεσθε, C ἐπιθήσατε | γῆν c. BC .. A τὴν γῆν | κλαύσατε .. A κλαύσεται | τοῦ θεοῦ .. A τὸν θεόν | δώσῃ μοι .. C δώσῃ ἡμῖν (corrigere ὑμῖν) | B ἐκ τοῦ δένδρου | ἐν ᾧ ῥέ. τὸ ἔλαιον (B τὸ ἔλεος) ἐξ αὐτοῦ .. C οὐ τὸ ἔλαιον ῥ. ἀπ' αὐτοῦ | ἀλείψ. (B add ἐξ αὐτοῦ) κ. ἀναπαύσομαι (B ἀναστήσω με i. o. ἀναστήσομαι) καὶ δηλώσω -- ἡπατήθ. (A ὑπατ.) τὸ πρότερον .. C ἀλείψ. καὶ λυτρωθῶ ἐκ τοῦ πόνου.

¹⁰ Ἐπορεύθη (C -θησαν) δὲ (B om, C οὖν) -- παραδείσου c. ABC | καὶ πορ. (B πορ. δὲ) -- Εὐὰ (B add Σὴθ) τὸν υἱ. α. καὶ (B om) θηρ. πολεμοῦντα (sic, constructione ad sensum); αὐτόν. ἔκλ. δὲ (B καὶ ἔκλ.) Εὐὰ (B om) λέγ. c. AB .. C καὶ μακρόθεν θεωρήσασα (cod. θεωρήσα) ἡ Εὐὰ τὸν υἱὸν αὐτῆς πολεμούμενον ὑπὸ θηρίου ἔκλαυσεν, καὶ στεναζούσα εἶπεν | B om οἴμοι αἰεταῖ | B ὅτι ἂν | τῆς ἀναστ. c. AC .. B τῆς κρίσεως | B om οἱ ἁμαρτ. | B καταρ. μοι | B ὅτι ἡ Εὐὰ οὐκ ἐφ., C οὐκ ἐφ. Εὐὰ | ἐβό. -- λέγουσα .. C καὶ ἐβόησεν πρ. τὸ θηρ. | ὦ σὺ (B om) c. AB .. C Οὐαί σοί | C om πονηρόν | οὐ φοβήσῃ (ita ABC) -- πολεμήσαι .. B οὐδὲν φοβήσῃ; τὴν εἰκ. τ. θ. πολεμείς; | πῶς ἠνόγη (C εἰνέκει corrupte) -- πῶς ἐνίσχ. οἱ ὀδ. σ. (C om π. ἐνίσχ. οἱ ὀ. σ.) .. B πῶς ἐνίσχυσεν τὸ στ. σου | τῆς ὑποταγῆς σου -- θεοῦ. c.

.. 2 .

πάν φυτὸν ἐν τῷ παραδείσῳ, περὶ δὲ ἐνὸς ἐνετειλάτο ἡμῖν μὴ ἐσθλῆιν ἐξ αὐτοῦ, δι' οὗ καὶ ἀποθνήσκωμεν. ἤγγισεν δὲ ἡ ὥρα τῶν ἀγγέλων τῶν φυλασσόντων τὴν μητέρα ὑμῶν τοῦ ἀναβῆναι καὶ προσκυνῆσαι τὸν κύριον· ἔδωκεν δὲ αὐτῇ ὁ ἐχθρὸς καὶ ἔφαγεν ἀπὸ τοῦ ξύλου, ἐγνωκῶς ὅτι οὐκ ἦμην ἐγγὺς αὐτῆς οὔτε οἱ ἅγιοι ἄγγελοι· ἔπειτα ἔδωκεν καὶ μοι φαγεῖν. ⁸ Ὅτε δὲ ἐφάγομεν ἀμφοτέρω, ὀργίσθη ἡμῖν ὁ θεός· καὶ ἐλθὼν ἐν τῷ παραδείσῳ ὁ δεσπότης ἔθηκεν τὸν θρόνον αὐτοῦ καὶ ἐκάλεσεν φωνῇ φοβερά λέγων· Ἀδάμ, ποῦ εἶ; καὶ ἵνα τί κρύβεσαι ἀπὸ τοῦ προσώπου μου; μὴ δυνήσεται οἰκία τῷ οἰκοδομήσαντι αὐτὴν κρυβῆναι; καὶ λέγει· ἐπειδὴ ἐγκατέλιπες τὴν διαθήκην μου, ὑπήνεγκα τῷ σώματί σου ἐβδομήκοντα πληγὰς· πρώτης πόνοος πληγῆς ὁ βιασμός τῶν ὀφθαλμῶν· δευτέρας πληγῆς τῆς ἀκοῆς ὁ πόνος· καὶ οὕτως καθεξῆς· πᾶσαι αἱ πληγαὶ παρακολουθήσουσίν σοι.

⁹ Ταῦτα δὲ λέγων ὁ Ἀδάμ τοῖς υἱοῖς αὐτοῦ ἀνεστέναντες μεγάλως, καὶ εἶπεν· τί ποιήσω; ἐν μεγάλῃ λύπῃ εἰμί. ἔκλαυσεν

ἡμῖν -- παραδείσῳ .. C ἔδ. ἡμ. ἐξουσίαν ἐσθλῆιν ἀπὸ παντός ξύλου τοῦ ἐν τῷ παρ. πλὴν ἐνός, B ἔδ. ἡμ. φυλάσσειν καὶ ἐσθλῆιν ἀπὸ πάντος φυτοῦ | περὶ δὲ ἐνός (B ἐνός δὲ) ἐνετ. ἡμῖν (B om) μὴ ἐσθ. ἐ. αὐτοῦ .. C ἐκείνου γὰρ τοῦ ἐνός καὶ μόνου φυτοῦ παρηγγεῖλεν ἡμῖν μὴ ἀψασθαι | C om δι' οὗ κ. ἀποθν. | ἤγγισεν -- ἀναβ. καὶ (B om) προσκ. τ. κύρ. c. AB .. C καὶ ὅτε ἐνέβησαν (ἀνέ-?) οἱ ἄγγελοι οἱ προσκείμενοι μετὰ τῆς μητρὸς ὑμῶν (lege ὑμῶν) προσκυνῆσαι τὸν κύρ., καθὼς ἦν αὐτοῖς τύπος | ἔδωκεν δὲ (B καὶ ἔδ.) -- ξύλου (B add οὗ ἐνετειλάτο ἡμῖν ὁ θεός· his ipsis addiderim μὴ ἐσθλῆιν ἀπ' αὐτοῦ) -- ἐγγὺς (B ἐγγύς) αὐτῆς οὔτε οἱ ἅγ. ἄγγ. (B om οὔτε εἰς) c. AB .. C ἡμην δ' ἐγὼ μακρὰν ἀπ' αὐτῆς· γνοὺς δὲ ὁ ἐχθρὸς ὅτι μόνῃ ὑπάρχει, δέδωκεν αὐτῇ, καὶ ἔφαγεν ἀπὸ τοῦ ξύλου οὗ παρηγγεῖλθαι μόνον μὴ ἐσθλῆιν | ἔπειτα ἔ. καὶ μοι (ita B, A ἡμῖν) φαγ. (B εἰς φαγεῖν) .. C καὶ κείνῃ πάλιν μετέδωκεν ἡμῖν, καὶ ἔφαγον.

⁸ Ὅτε -- ὀργίσθη (ita A et B, item C) -- ἐκάλ. (B add ἡμᾶς) φωνῇ φοβερά (B -νήν -ράν) λέγων .. C καὶ ὀργίσθη ἡμῖν κύρ. ὁ θεός· παρουσιασθεῖς ἐν τῷ παραδ. ἐλάλησεν φωνὴν φοβεράν λέγων | καὶ ἵνα τί κρύβεσαι (B -βησαι) -- αὐτῇ (B αὐτοῦ) κρυβῆναι c. AB .. C ἐγὼ δὲ δειλιάσας καὶ κρυβηθεῖς, εἶπεν· ἵνα τί κρύβεσαι ἀπὸ πρ. μου; μὴ οὖν δυν. κρυβῆναι οἰκία τῷ οἰκ. αὐτῇ | καὶ λέγει (B add μοι)· ἐπ. ἐγκατέλιπες B -τελιπας εἰς) -- ὑπένεγκα (B -γκας) -- πληγὰς· πρώτης (cod. -τος) -- δευτέρας (cod. δεύτερον) -- ὁ πόνος (B post πληγὰς pergit scriptura perquam corrumpit: προστάσο σοι ὁδώντας καὶ βιασμών τῶν ὀφθ. πονῇν δεύτερον πληγὰς καὶ τῆς ἀκ. τὸν πόνον) c. A(B) .. C ἀλλ' ἐπειδὴ παρέβης τὴν ἐντολήν μου, προσάξω τῷ σώματί σου πληγὰς ὁ· ἀφ' οὗ α' ὁ πόνος τῶν ὀφθαλμῶν· δευτέρα τῆς ἀκοῆς· | καὶ οὕτως -- παρακολουθήσουσιν (A -λουθώσιν) σοι (A om) cum BA .. C καὶ καθεξῆς ἕτεροι πληγαὶ τοῦ σώμ.

⁹ Ταῦτα δὲ (C om) -- ἀνεστ. μεγ. καὶ (haec om B) εἶπ. (C λέγει) c. ABC | ἐν μεγ. λύπῃ εἰμί c. AC .. B ἐν μεγ. ἀνάγκῃ καὶ θλίψει ἡμῖν (corrigen-)

δὲ καὶ ἡ Εὐὰ λέγουσα· κύριέ μου Ἀδάμ, ἀνάστα, δός μοι τὸ ἡμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δι' ἐμέ τοῦτο σοι γέγονεν, δι' ἐμέ ἐν καμάτοις τυγχάνεις καὶ πόνοις. εἶπεν δὲ Ἀδάμ τῇ Εὐᾷ· ἀνάστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σὴθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε, δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνησθῇ ἐπ' ἐμέ, καὶ ἀποστελῇ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνέγκῃς μοι, καὶ ἀλείψομαι καὶ ἀναπαύσομαι, (καὶ δηλώσω σοι τὸν τρόπον ἐν ᾧ ἡπατήθημεν τὸ πρότερον)

¹⁰ Ἐπορεύθη δὲ Σὴθ καὶ ἡ Εὐὰ εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἶδεν Εὐὰ τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εὐὰ λέγουσα· οἶμοι οἶμοι, ὅτι ἐὰν ἔλθω εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἀμαρτήσαντες καταράσσονται με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εὐὰ τὴν ἐντολὴν τοῦ θεοῦ. ἐβόησεν δὲ ἡ Εὐὰ πρὸς τὸ θηρίον λέγουσα· ὦ σὺ θηρίον πονηρόν, οὐ φοβήσῃς τὴν εἰκόνα τοῦ θεοῦ πολεμήσαι; πῶς ἡνοίγη τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὀδόντες σου; πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης

ἡμην vel potius εἰμί) | ἡ Εὐὰ λέγουσα c. AB .. C Ἐβα καὶ εἶπεν | B om μου | τῆς νόσου .. C τοῦ πόνου | καὶ ὑπενέγκω. (ita C, A ἐπενέγκω) αὐτήν (C αὐτόν) .. B om | γέγονεν .. B ἐγένετο | ἐν καμάτοις (C καμμ.) τυγχάνεις (A -ννοες) κ. πόν. (ita B, C πόν. καὶ ante καμάτ., A om κ. πόν.) | Ἀνάστα .. B add μόνον | ἐπίθετε c. A .. B ἐπίθεσθε, C ἐπιθήσατε | γῆν c. BC .. A τὴν γῆν | κλαύσατε .. A κλαύσεται | τοῦ θεοῦ .. A τὸν θεόν | δώσῃ μοι .. C δώσῃ ἡμῖν (corrige ὑμῖν) | B ἐκ τὸ δένδρον | ἐν ᾧ ῥέ. τὸ ἔλαιον (B τὸ ἔλεος) ἐξ αὐτοῦ .. C οὐ τὸ ἔλαιον ῥ. ἀπ' αὐτοῦ | ἀλείψ. (B add ἐξ αὐτοῦ) κ. ἀναπαύσομαι (B ἀναστήσω με i. o. ἀναστήσομαι) καὶ δηλώσω -- ἡπατήθ. (A ὑπατ.) τὸ πρότερον .. C ἀλείψ. καὶ λυτρωθῶ ἐκ τοῦ πόνου.

¹⁰ Ἐπορεύθη (C -θήσαν) δὲ (B om, C οὖν) -- παραδείσου c. ABC | καὶ πορ. (B πορ. δὲ) -- Εὐὰ (B add Σὴθ) τὸν υἱ. α. καὶ (B om) θηρ. πολεμοῦντα (sic, constructione ad sensum); αὐτόν. ἔκλ. δὲ (B καὶ ἔκλ.) Εὐὰ (B om) λέγ. c. AB .. C καὶ μακρόθεν θεωρήσασα (cod. θεωρήσα) ἡ Εὐὰ τὸν υἱὸν αὐτῆς πολεμοῦμενον ὑπὸ θηρίου ἔκλαυσεν, καὶ στενάζουσα εἶπεν | B om οἶμοι alteram | B ὅτι ἂν | τῆς ἀναστ. c. AC .. B τῆς κρίσεως | B om οἱ ἀμαρτ. | B καταρ. μοι | B ὅτι ἡ Εὐὰ οὐκ ἐφ., C οὐκ ἐφ. Εὐὰ | ἐβό. -- λέγουσα .. C καὶ ἐλάλησεν πρ. τὸ θηρ. | ὦ σὺ (B om) c. AB .. C Οὐαί σοί | C om πονηρόν | οὐ φοβήσῃ (ita ABC) -- πολεμήσαι .. B οὐδὲν φοβήσῃ; τὴν εἰκ. τ. θ. πολεμεῖς; | πῶς ἡνοίγη (C εἰσὶν corrupte) -- πῶς ἐνίσχ. οἱ ὀδ. σ. (C om π. ἐνίσχ. οἱ ὀ. σ.) .. B πῶς ἐνίσχυσεν τὸ στ. σου | τῆς ὑποταγῆς σου -- θεοῦ. c.

τῇ εἰκόνι τοῦ θεοῦ; ¹¹ Τότε τὸ θηρίον ἐβόησε λέγον· ὦ Εὐα, οὐ πρὸς ἡμᾶς ἡ πλεονεξία σου οὔτε ὁ κλαυθμός σου, ἀλλὰ πρὸς σέ, ἐπειδὴ ἡ ἀρχὴ τῶν θηρίων ἐκ σοῦ ἐγένετο. πῶς ἠνόγη τὸ στόμα σου φαγεῖν ἀπὸ τοῦ ξύλου περὶ οὗ ἐνετειλατό σοι ὁ θεὸς μὴ φαγεῖν ἐξ αὐτοῦ; διὰ τοῦτο καὶ ἡμῖν ἡ φύσις μετηλλάγη. νῦν οὖν οὐ δύνησαι ὑπενεγκεῖν, ἐὰν ἀπάρξομαι ἐλέγχειν σε. ¹² Λέγει δὲ ὁ Σῆθ πρὸς τὸ θηρίον· κλείσαι σου τὸ στόμα καὶ σίγα, καὶ ἀποσθῇ ἀπὸ τῆς εἰκόνης τοῦ θεοῦ ἕως ἡμέρας τῆς κρίσεως. τότε λέγει τὸ θηρίον τῷ Σῆθ· ἰδοὺ ἀφίσταμαι, Σῆθ, ἀπὸ τῆς εἰκόνης τοῦ θεοῦ. τότε ἔφυγεν τὸ θηρίον καὶ ἀφήκεν αὐτὸν πεπληγμένον, καὶ ἐπορεύθη εἰς τὴν σκηνὴν αὐτοῦ.

¹³ Ἐπορεύθη δὲ Σῆθ μετὰ τῆς μητρὸς αὐτοῦ Εὐας πλησίον τοῦ παραδείσου· καὶ ἔκλαυσαν ἐκεῖ, δεόμενοι τοῦ θεοῦ ὅπως ἀποστείλῃ τὸν ἄγγελον αὐτοῦ καὶ δώσει αὐτοῖς τὸ ἔλαιον τοῦ ἔλαιου. καὶ ἀπέστειλεν ὁ θεὸς πρὸς αὐτοὺς Μιχαὴλ τὸν ἀρχάγγελλον, καὶ εἶπεν αὐτοῖς τοὺς λόγους τούτους· Σῆθ, ἄνθρωπε τοῦ θεοῦ, μὴ κάμης εὐχόμενος ἐπὶ τῇ ἱκεσίᾳ ταύτῃ περὶ τοῦ ξύλου ἐν ᾧ ῥέει τὸ ἔλαιον, ἀλειψαὶ τὸν πατέρα σου Ἀδὰμ· οὐ γὰρ γενήσεται σοι νῦν, ἀλλ' ἐπ' ἐσχάτων τῶν καιρῶν. τότε ἀναστήσε-

Α .. Ο τῆς ὑπ. ἥς ὑπετάγης τῇ εἰκ. τ. θ., Β τῆς προτέρας σου ὑπακοῆς, ὅτι πρ. ἡγάγης (corrupte) τὴν εἰκόνα τ. θ.

¹¹ ἐβόησεν .. C add τῇ Εὐα | λέγον (ita C, Α -γων) .. B om | C om ὦ Εὐα | C οὐ παρ' ἡμᾶς | C om bis σου | οὔτε c. BC .. Α οὐδέ | BC κλαυθμός | πρὸς σέ .. C παρὰ σοῦ | ἐγένετο .. C γέγονεν | ἀπὸ τ. ξύλου c. BC .. Α om | περὶ οὗ c. AB .. C om περὶ | μὴ φαγ. (C ἐσθῆιν) ἐξ (C ἀπ') αὐτ. (B om ἐξ αὐτ.) | διὰ τοῦτο -- μετηλλάγη (cod. -γησαν, quo admissu αἱ φύσεις scribendum) c. Α .. C διὰ ταύτην σου τὴν παράβασιν ἡ φύς. ἡμῶν μετηλλάγη .. B om | νῦν οὖν οὐ δύνησαι (sic) ὑπεν. (cod. ἔπεν.) -- ἔλ. σε c. Α .. Β σκοτισθήσεται καὶ οὐ δύνησαι ὑπενεγκεῖν· ἐὰν ἀπάρξομαι λέγειν, οὐ δύνησαι (cod. δυνάσει) βαστάζειν .. C ἐὰν ἀπάρξομαι ἐλέγχ. σε, οὐκ ἰσχύσεις ὑπενεγκεῖν.

¹² Λέγει δὲ .. C τότε λέγ. | C τὸ στ. σου | Β σιγησάτω | ἕως (C add τῆς) -- τότε λέγ. (C καὶ φησι) -- τῷ (C πρὸς τὸν) -- ἀφίστ. Σ. ἀπὸ τῆς εἰκ. (C ἀφ(στ. τῇ εἰκόνι) τ. θεοῦ c. Δ(C) .. B om | τότε ἔφυγ. -- πεπληγμ. c. Α .. BC om | σκηνὴν c. ΔΒ .. C κολίτην

¹³ C. om τῆς μητρ. αὐτ. | ἔκλαυσαν .. C -σεν | Β τὸ ἔλεος τοῦ ἔλαιου (sic) | πρὸς αὐτ. c. Α .. BC om | Μιχ. τ. ἀρχ. (B add αὐτοῦ) .. C τ. ἀρχ. Μιχ. | κ. εἶπ. αὐτ. τοὺς λόγ. τούτ. (B om τ. λόγ. τούτ.) Σῆθ .. C κ. ἐλάλησεν τῷ Σῆθ | C μὴ κάμνε | περὶ .. C praem δεόμενος | ἐν ᾧ ῥ. τὸ ἔλαιον (B ἔλεος) -- τὸν (B om) πα. σ. Ἀδὰμ .. C τοῦ ῥέοντος τὸ ἔλαιον εἰς τὸ ἀλειψαὶ τ. π. σ. Ἀδ. | γάρ c. BC .. Α om | γενήσεται σοι (C om) c. AC .. Β γένηται σοι | ἀλλ' ἐπ' ἐσχ. τῶν (B om) -- ἡμέρ. ἐκείν. τῆς μεγ. (B ἡμέρ. τῆς συντελείας) ὅσοι

ται πᾶσα σὰρξ ἀπὸ Ἀδὰμ ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης, ὅσοι ἔσονται λαὸς ἁγίος· τότε αὐτοῖς δοθήσεται πᾶσα εὐφροσύνη τοῦ παραδείσου, καὶ ἔσται ὁ θεὸς ἐν μέσῳ αὐτῶν· καὶ οὐκ ἔσονται ἔτι ἑξαμαρτάνοντες ἐνώπιον αὐτοῦ, ὅτι ἀρθήσεται ἀπ' αὐτῶν ἡ καρδία ἡ πονηρὰ, καὶ δοθήσεται αὐτοῖς καρδία συνειζομένη τὸ ἀγαθὸν καὶ λατρεύειν θεῷ μόνῳ. σὺ πάλιν πορεύου πρὸς τὸν πατέρα σου, ἐπεὶ δὴ ἐπληρώθη τὸ μέτρον τῆς ζωῆς αὐτοῦ, ἴσον τριῶν ἡμερῶν. ἐξερχομένης δὲ τῆς ψυχῆς αὐτοῦ μέλλεις θεάσασθαι τὴν ἄνοδον αὐτῆς φοβερὰν.

¹⁴ Εἰπὼν δὲ ταῦτα ὁ ἄγγελος ἀπῆλθεν ἀπ' αὐτῶν. ἦλθεν Σὴθ καὶ ἡ Εὐᾶ εἰς τὴν σκηνὴν ὅπου ἔκειτο ὁ Ἀδὰμ. λέγει δὲ ὁ Ἀδὰμ τῇ Εὐᾶ· τί κατηργάσω ἐν ἡμῖν καὶ ἐπήνεγκας ἐφ' ἡμᾶς ὀργὴν μεγάλην, ἣτις ἐστὶν θάνατος κατακυριεύων παντὸς τοῦ γένους ἡμῶν; καὶ λέγει πρὸς αὐτήν· κάλῃσον πάντα τὰ τέκνα ἡμῶν καὶ τὰ τέκνα τῶν τέκνων ἡμῶν, καὶ ἀνάγγειλον αὐτοῖς τὸν τρόπον τῆς παραβάσεως ἡμῶν.

¹⁵ Τότε λέγει ἡ Εὐᾶ πρὸς αὐτούς. ἀκούσατε, πάντα τὰ τέκνα μου καὶ τὰ τέκνα τῶν τέκνων μου, καὶ γὰρ ἀναγγελῶ ὑμῖν πῶς ἠπάτησεν ἡμᾶς ὁ ἐχθρὸς ἡμῶν. ἐγένετο ἐν τῷ φυλάσσειν ἡμᾶς τὸν παράδεισον ἐφυλάττομεν ἕκαστος τὸ λαχὸν αὐτοῦ μέρος ἀπὸ τοῦ θεοῦ· ἐγὼ δὲ ἐφύλαττον ἐν τῷ κληρῷ μου νότον καὶ

(B add αὐτοῖς) ἔσονται -- καὶ οὐκ ἔσ. ἔτι (B vñtose ὅτι αὐτοὺς ἔσται) ἑξαμαρτάνοντες (A -τάννοντες) -- ἀρδ. ἀπ' αὐτ. ἡ καρδ. (B ἀρδ. ἡ καρδ. αὐτῶν) ἡ πον. -- αὐτοῖς καρδ. (B om ἡ πον. usq αὐτ. καρδ.) συνειζομένη (B -μενοι) -- θεῷ μόνῳ (B μόνον θεῷ) c. A(B) .. C om omnia | σὺ πάλιν (B οὖν) -- ἡμερῶν .. C ἀλλ' ἐπίστρεψον πρὸς αὐτόν, ὅτι ἐπληρώθησαν αἱ ἡμέραι τῆς ζωῆς αὐτοῦ, καὶ ζήσει ἀπὸ τῆν (sic) σήμερον γ' ἡμέρας καὶ ἀποθανέται

¹⁴ ταῦτα .. B αὐτά | C ὁ ἀρχάγγελος ἀνῆλθεν | ἀπ' αὐτῶν c. AC .. B ἀπ' αὐτοῦ | ἦλθεν Σὴθ -- ἔκειτο .. C ὑπέστρεψεν Σ. μετὰ τῆς Εὐᾶς ἐν τῇ σκηνῇ εἰ (corrige ἐν ἡ) ἔκ. | λέγ. δὲ (B καὶ λέγ.) -- Εὐᾶ c. AB .. C καὶ φησι Ἀδ. πρὸς τὴν Εὐᾶν | τί .. B praeit ὡς Εὐᾶ | κατηργάσω: ita AC, item B ut videtur | ἐν ἡμῖν .. C εἰς ἡμᾶς | ἐφ' ἡμᾶς .. BC om | ἣτις c. AC .. B ὅτι | C om κατακυρ. παντός | καὶ λέγει c. BC .. A λέγ. ὁ Ἀδὰμ | πρ. αὐτ. c. C .. B αὐτοῖς, A τῇ Εὐᾶ | C Κάλ. ἅπαντας τοὺς παῖδας ἡμ. | καὶ τὰ -- τέκν. ἡμῶν c. A .. B praeetermisit, C καὶ τοὺς παῖδας αὐτῶν | B καὶ ἀπαγγέλω

¹⁵ Τότε -- καὶ τὰ (B πάντα) -- ἀναγγελῶ (A -γγέλλω) ὑ. πῶς -- ὁ ἐχθρ. ἡμ. (B om πῶς usq. ὁ ἐ. ἡμῶν) c. A(B) .. C καὶ κατέσασα (cor. -λέσας) αὐτοὺς ἤρξατο λέγειν πρὸς αὐτούς | ἐγένετο -- ἐφυλάττομεν (B ἐφυλάσσομεν) ἔκ. τὸ λαχὸν (A -χόντα) -- ἐγὼ δὲ ἐφύλ. c. AB .. C οὕτως ἐν τῷ εἶναι ἡμᾶς, τέκνα μου. εἰς τὸν παράδεισον καὶ ἐν τῷ φυλάττειν ἕκαστος τὸ λαχ. α. μ. α. τ. θεοῦ.

δύσιν. ἐπορεύθη δὲ ὁ διάβολος εἰς τὸν κλῆρον τοῦ Ἀδάμ, ὅπου ἦσαν τὰ ἀρσενικὰ θηρία· ἐπειδὴ τὰ θηρία ἐμέρισεν ὁ θεὸς ἡμῖν, καὶ τὰ μὲν ἀρσενικὰ πάντα δέδωκεν τῷ πατρὶ ὑμῶν, καὶ τὰ θηλικά πάντα ἔδωκεν ἐμοί, καὶ ἕκαστος ἡμῶν τὸ ἑαυτοῦ ἐτήρει.
¹⁶ Καὶ ἐλάλησεν τῷ ὄφει ὁ διάβολος λέγων· ἀνάστα ἐλθὲ πρὸς με καὶ εἶπω σοι βῆμα ἐν ᾧ ὀφελήσῃς. τότε ἦλθεν πρὸς αὐτὸν ὁ ὄφις, καὶ λέγει αὐτῷ ὁ διάβολος· ἀκούω ὅτι φρονιμώτερος εἶ ὑπὲρ πάντων τῶν θηρίων, ἐγὼ δὲ ἦλθον κατανοῆσαι σε· (εὐρον δὲ σὲ μείζονα πάντων τῶν θηρίων, καὶ ὁμιλοῦσί σοι· ὅμως προσκυνεῖς τὸν ἐλαχιστότερον.) διὰ τί ἐσθίεις ἐκ τῶν ζιζανίων τοῦ Ἀδάμ καὶ τῆς γυναικὸς αὐτοῦ, καὶ οὐχὶ ἐκ τοῦ καρποῦ τοῦ παραδείσου; ἀνάστα καὶ δεῦρο καὶ ποιήσωμεν αὐτὸν ἐκβληθῆναι διὰ τῆς γυναικὸς αὐτοῦ ἐκ τοῦ παραδείσου, ὡς καὶ ἡμεῖς ἐξεβλήθημεν δι' αὐτοῦ. λέγει αὐτῷ ὁ ὄφις· φοβοῦμαι μήποτε ὀργισθῇ μοι κύριος. λέγει αὐτῷ ὁ διάβολος· μὴ φοβοῦ· μόνον γενεῶ μοι σκευὸς, καὶ γὰρ λαλήσω διὰ στόματός σου βῆμα ἐν ᾧ δυνήσῃ ἐξαπατῆσαι αὐτόν.

ἐγὼ γὰρ ἐφύλ. | ἐπορεύθη δὲ .. C καὶ πορευθεῖς | ὅπου ἦσαν (ita BC, A ἦν) τὰ ἀρσ. (ita C, AB om) θηρία (ab hoc B transiit ad sequens θηρία | ἐπειδὴ τ. β. ἐμ. ὁ θε. ἡμ. (B ἡμ. ὁ θε.), καὶ τὰ μὲν (ita B, A om καὶ αὐτὸ μὲν) -- πα. ὑμῶν (A ἡμῶν) -- θηλίκ. πάντα (B om) -- τὸ (B τὰ) ἑαυτ. ἐτήρει c. AB .. C τὰ μὲν ἀρσενικά (sic) θηρία δέδωκεν ὁ θεὸς τῷ πατρὶ ἡμῶν (corrigo ὑμῶν) καὶ τὰ θύλη (sic vitiose) ἐμοί

¹⁶ Καὶ -- ὁ διαβ. c. AC .. B εἰσελθὼν ὁ διαβ. ἐλ. τῷ ὄφει | ἀνάστα .. C add καὶ | καὶ (B ὅπως) εἶπω -- ἐν ᾧ ὀφελήσῃς (B ἐνὸς μέλους ὀφελήσῃσαι i. e. ἐν ᾧ μέλλεις ὀφ.) c. AB .. C om | τότε -- ὁ διαβ. c. AB .. C καὶ ἀναστὰς ἦλθεν πρὸς αὐτόν. καὶ φησι πρὸς αὐτόν ὁ διαβ. | ἀκούω ὅτι (B om) c. AB .. C μανθάνω ὅτι | ὑπὲρ π. τ. θηρίων (cf. Steph. Thes. sub ὑπὲρ) c. AC .. B ὑπὲρ πάντα τὰ θηρία | ἐγὼ δὲ c. A .. BC καὶ διὰ τοῦτο | ἦλθεν (B add πρὸς σὲ τοῦ) καταν. σε c. AB .. C συμβουλευομαι σοι | εὐρον -- ὁμιλοῦσι (ita B; A ὁμιλῶ) σοι· ὅμως (B add διὰ τί) προσκυνεῖς (ita B, A -νήσεις: tum interrogationis signum post ἐλαχιστ. ponendum videtur) τ. ἐλαχ. (B add σου) διὰ τί ἐσθίεις c. AB .. C nil nisi διὰ τί οὖν ἐστὶν. | C om καὶ τ. γυν. αὐτ. | καὶ οὐχὶ ἐκ c. AC .. B κ. οὐκ ἔχεις ἐκ | C om τοῦ καρπ. | ἀνάστα -- ποιήσωμεν c. A .. B ἀλλὰ δεῦρο ἐπάκουσόν μου κ. ποι., C εἰ θέλεις, διανέστης καὶ ποιήσωμεν | C om διὰ τ. γυν. αὐτ. | C ἀπὸ τοῦ παραδ. | C ἐκβλήθημεν | δι' αὐτόν: ita B, A δ' αὐτοῦ, C ἀπ' αὐτοῦ | λέγει -- ὄφης c. AB .. C λέγ. οὖν ὁ ὄφ. πρὸς τὸν διάβολον | μήποτε .. C μήπως | ὄργ. μοι κύρ. c. BC .. A μοι ὄργ. κύρ. | C λέγει ὁ διαβ. πρὸς αὐτόν | μόνον c. BC (post μοι ponit) .. A om | C καὶ ἐγὼ | B καὶ γὰρ λαλ. αὐτῇ | B διὰ στ. σου post βῆμα. ponit | βῆμα (B praem ἐν, AC βήματα sed A pergit ἐν ᾧ) | ἐν ᾧ δυνήσῃ (A -σαι) ἐξαπ. (B ἀπατ.) αὐτόν (B αὐτήν) .. C τοῦ ἐξαπ. αὐτόν

¹⁷ Καὶ ἐκρεμάσθη εὐθύς διὰ τῶν τειχέων τοῦ παραδείσου περὶ ὧραν ὅταν ἀνῆλθον οἱ ἄγγελοι τοῦ θεοῦ τοῦ προσκυνῆσαι. τότε ὁ σατανᾶς ἐγένετο ἐν εἵδει ἀγγέλου καὶ ὕμνει τὸν θεὸν καθάπερ οἱ ἄγγελοι· καὶ παρακύψασα ἐκ τοῦ τείχους ἴδον αὐτὸν ὅμοιον ἀγγέλου. καὶ λέγει μοι· σὺ εἶ ἡ Εὐᾶ; καὶ εἶπον αὐτῷ· ἐγὼ εἰμι. καὶ λέγει μοι· τί ποιεῖς ἐν τῷ παραδείσῳ; καὶ εἶπον αὐτῷ· ὁ θεὸς ἔθετο ἡμᾶς ὥστε φυλάσσειν καὶ ἐσθίειν ἐξ αὐτοῦ. ἀπεκριθὴ μοι ὁ διάβολος διὰ στόματος τοῦ ὄφεως· καλῶς ποιεῖτε, ἀλλ' οὐκ ἐσθίετε ἀπὸ παντός φυτοῦ. καὶ γὰρ λέγω αὐτῷ· ναί, ἀπὸ παντός φυτοῦ ἐσθίομεν παρὲξ ἐνὸς μόνου, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου, περὶ οὗ ἐνετείλατο ὁ θεὸς ἡμῖν τοῦ μὴ ἐσθίειν ἐξ αὐτοῦ, ἐπεὶ θανάτῳ ἀποθανεῖσθε. ¹⁸ Τότε λέγει μοι ὁ ὄφις· ζῇ ὁ θεὸς ὅτι λυποῦμαι περὶ ὑμῶν, ὅτι ὡς κτήνη ἐστέ. οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν αὐτό, ἀλλὰ ἀνάστα δεῦρο, ἐπάκουσόν μου καὶ φάγε, καὶ νόησον τὴν τιμὴν τοῦ ξύλου. ἐγὼ δὲ εἶπον αὐτῷ· φοβούμαι μήποτε ὀργισθῇ μοι ὁ θεός, καθὼς εἶπεν ἡμῖν. καὶ λέγει μοι· μὴ φοβοῦ· ἅμα γὰρ φάγης, ἀνοιχθήσονται σου οἱ ὀφθαλμοί, καὶ ἑσσεσθε ὡς θεοὶ ἐν τῷ γινώσκειν τί ἀγαθὸν καὶ τί

¹⁷ Καὶ ἐκρ. εὐθ. c. A .. B καὶ κρεμασθεὶς εὐθέως, C εὐθέως οὖν εἶ ὄφις ἐκρεμάσθη | C ἀπὸ τοῦ τείχους | περὶ ὧρ. ὅταν (B ἐνάτην omisso ὅταν) -- τοῦ (B om) προσκ. (B add αὐτόν) c. A(B) .. C ὅτε δὲ ἦλθον οἱ ἄγγ. τ. 5. προσκ. | τότε ὁ σα. ἐγ. c. AB .. C γέγονεν καὶ ὁ σα. | ἐν εἰδ. ἀγγ. c. AC .. B ὁμοίος ἀγγέλου | καὶ παρακύψ. (B παρακ. δέ) ἐ. τ. τ. cum CB .. A καὶ ἐπαρέκυσα ἐ. τ. τ. καὶ | ἴδον c. BC .. A οἶδα | καὶ λέγ. μ. Σὺ εἶ ἡ (B om εἶ ἡ) -- εἰμι c. CB .. A om | κ. λέγ. μοι .. B add ὁ ἐχθρὸς θέλων ἐξαπατῆσαι με | ἔθετο ἡμᾶς .. B add ἐνταῦθα | C φυλάττειν | ἐξ .. C ἀπ' | ἀπεκρίθη μοι -- ὄφεως (cod. -ος, sed infra -ωσ) c. A .. B ἀποκριθεὶς δὲ ὁ -- ὄφεως λέγει μοι, C ἀποκριθεὶς ὁ -- ὄφεως (sic, non addito λέγει μοι) | καλῶς -- φυτοῦ c. AC .. B καλ. ποι. καὶ καλῶς ἐργάζεσθε καὶ καλῶς ἐσθίετε | ναί et ἐσθίομεν c. AC .. B μὴ et φάγομεν | παντὲς φυτοῦ c. BC .. A πάντων | ἐνός .. C om | μόνου .. C add τοῦ ξύλου | ἐν μέσῳ .. C μέσον | περὶ οὗ (C τοῦτον δὲ) ἐ. ὁ (B om) 3ε. ἡμ. (B om, C ante ὁ 3ε.) τοῦ (ita BC, A om) μὴ ἐσθ. (B φαγεῖν) | ἐπεὶ 3α. ἀπ. c. AB .. C εἶπεν γὰρ ἡμῖν (cod. εἰ μὴν) ἣν δ' ἂν ἡμέραν φάγεσθε ἐξ αὐτοῦ, 3αν. ἀποθάν. 3αν.

¹⁸ B ζῇ 3εός | ὅτι λυπ. c. AC .. B λύπη μοι ἔστιν | ὅτι ὡς κτ. ἐστέ .. C om | αὐτό c. A .. B περὶ τοῦ τοιούτου φυτοῦ .. C om | ἀλλ. ἀν. δεῦρο ἐπάκουσόν μου κ. φάγε cum B .. A ἀλλ. ἀν. καὶ δεῦρο οὖν κ. φάγε .. C δεῦρο οὖν φάγε | τιμὴν .. B add καὶ γλυκύτηταν | αὐτῷ c. BC .. A om | μήποτε .. C μήπως | ὄργ. μοι (C ἡμῖν) ὁ 3ε. c. AC .. B ὄργ. ὁ 3ε. ἐπ' ἐμοί | εἶπεν c. AC .. B προεῖπεν | κ. λέγ. μοι c. AC .. B κ. λέγ. ὁ διάβολος | ἅμα -- φάγης (B add ἀπ' αὐτοῦ) .. C ἅμα γ. τοῦ φαγεῖν σε | καὶ ἑσσεσθε -- ἐν τῷ γιν. (C

πονηρόν. τοῦτο δὲ γινώσκων ὁ θεός, ὅτι ἔσεσθε ὅμοιοι αὐτοῦ, ἐφθόνησεν ὑμῖν καὶ εἶπεν· οὐ φάγεσθε ἐξ αὐτοῦ. σὺ δὲ πρόσσεχε τῷ φυτῷ, καὶ ὄψει δόξαν μεγάλην περὶ αὐτοῦ. ἐγὼ δὲ προσέσχον τῷ φυτῷ, καὶ ἴδον δόξαν μεγάλην περὶ αὐτοῦ. εἶπον δὲ αὐτῷ ὅτι ὁραῖόν ἐστιν τοῖς ὀφθαλμοῖς κατανοῆσαι, καὶ ἐφοβήθη λαβεῖν ἀπὸ τοῦ καρποῦ. καὶ λέγει μοι· δεῦρο δώσω σοι, ἀκολουθεῖ μοι. ¹⁹ Ἦνοιξα δὲ αὐτῷ, καὶ εἰσηλθεν ἔσω εἰς τὸν παράδεισον, καὶ διδάδυσεν ἔμπροσθέν μου. καὶ περιπατήσας ὀλίγον ἐστράφη καὶ λέγει μοι· μεταμεληθεὶς οὐ δώσω σοι φαγεῖν. ταῦτα δὲ εἶπεν θέλων εἰς τέλος δελεάσαι καὶ ἀπολέσαι με. καὶ λέγει μοι· ὁμοσόν μοι ὅτι δίδεις καὶ τῷ ἀνδρί σου. ἐγὼ δὲ εἶπον αὐτῷ ὅτι οὐ γινώσκω ποίῳ ὄρκῳ ὁμόσω σοι, πλην ὃ οἶδα λέγω σοι· μὰ τὸν θρόνον τοῦ δεσπότη καὶ τὰ χερουβίμ καὶ τὸ ξύλον τῆς ζωῆς, ὅτι δώσω καὶ τῷ ἀνδρί μου φαγεῖν. ὅτε δὲ ἔλαβεν ἀπ' ἐμοῦ τὸν ὄρκον, τότε ἦλθεν καὶ ἐπέβη ἐπ' αὐτόν· ἔθετο δὲ ἐπὶ τὸν καρπὸν, ὃν ἔδωκέν μοι φαγεῖν, τὸν ἰὸν τῆς κακίας αὐ-

γινώσκοντες) τί (C τὸ) -- τί (C τὸ) πον. c. A(C) .. B καὶ ἔση ὡς θεός γινώσκουσα ἀγαθὸν κ. πο. | γινώσκων c. A .. B ἔγνω .. C διαγινώσκων | ὅτι ἔ. ὁμ. αὐτοῦ .. C om | ἐφθ. ὑμ. c. A .. BC om | καὶ (B add διὰ τοῦτο) εἶπεν -- ἐξ (B ἀπ') αὐτ. c. AB .. C παρήγγειλεν ὑμῖν λέγων μὴ φαγεῖν ἀπ' αὐτ. | πρόσσεχε τῷ φυτῷ καὶ c. A .. C πρόσσεχον τὸ φυτὸν καὶ, B προσελθὼν καὶ | δόξ. μεγ. πε. αὐτ. (C om πε. αὐτ.) .. B τὴν δόξ. αὐτοῦ | ἐγὼ δὲ -- καὶ (cod. om) ἴδον -- πε. αὐτοῦ c. A .. B Εἶα δὲ ἀκούσασα τοὺς ἀπατηλοὺς λόγους αὐτοῦ προσεῖχον (sic) τὸ φυτὸν καὶ ἴδον τὴν δόξ. αὐτοῦ .. C plane om | εἶπον -- ἀπὸ τ. κ. αὐτοῦ c. A .. B καὶ κατανοήσασα (-σας cod.) αὐτῷ (scribes αὐτό) ὅτι ὁρ. ε. τ. ὄφθ. καὶ διανοηθεῖσα (cod. -ηγήσοι) -- ἐκ τοῦ κ. αὐτοῦ .. C φοβηθεῖσα δὲ κάγω λαβεῖν ἀπὸ τ. καρπ. | καὶ (C. uin) λέ. μοι c. ABC .. B add ὃ ἐχθρός | δεῦρο (B add καὶ) -- ἀκολ. (B μόνον ἀκ.) μοι c. AB .. C δεῦρο ἀκολουθεῖ μοι καὶ δώσω σοι

¹⁹ Ἦνοιξα δὲ αὐτῷ, καὶ c. A .. B ἤνοιξεν καὶ αὐτός, καὶ, C καὶ ἀνοίξας μου τὸν παράδεισον | ἔσω ε. τ. παρ. c. AB .. C om | A ἐδιδόυσεν | C ὀλιγ. περιπ. | ἔστρ. κ. λ. μοι c. A .. B στραφεὶς λέγ. μοι, C στραφεὶς ἔφησε πρὸς ἐμέ | μεταμεληθεὶς -- φαγεῖν c. A .. B ἐμετεμελήθην· οὐ (cod. τοῦ) δώσω σ. φ., C μετεμελήθην, καὶ οὐ θέλω σοι δοῦναι φαγεῖν | ταῦτα δὲ (B μοι) εἶπεν -- δελεάσαι καὶ ἀπολέσαι (ita B, A om κ. ἀπολ.) -- ὁμοσόν μοι (B ὁμώσε με: sic) ἔ. δίδεις (AB δίδης) -- σου c. AB .. C ἔως ὁμώσης μοι δοῦναι καὶ τῷ ἀνδρί σου | εἶπον c. AB .. C ἐλάλησα | ὅτι (B om) οὐ -- ὁμόσω (B ὁμώσε: ὁμόσαι?) -- λέγω σοι c. AB .. C ποῖον ὄρκον ὁμόσω σοι; ὁμῶς ὡς ἐπίσταμαι εἶπω σοι | καὶ τὸ ξύλον .. C κ. τοῦ ξύλου | ὅτι δώσω .. C ἐπιδώσω | φαγεῖν .. B om | ὅτε δὲ -- τὸν ὄρκον .. C ἅμα δὲ τοῦ λαβεῖν ἀπ' ἐμοῦ τὴν πληροφορίαν | τότε ἦλθεν -- ἐπ' αὐτόν (sic uerque) -- τὸν (A τὸ) ἰὸν -- τῆς ἐπίσ. αὐτοῦ c. AB .. C ἐλθὼν ἐπέθετο τὸν ἰὸν (cod. ἐπαθε τὸν ἰδὸν) τῆς κακ. ἐπὶ τὸν καρπὸν, ἦγουν

τοῦ, τοῦτ' ἐστὶν τῆς ἐπιθυμίας αὐτοῦ· ἐπιθυμία γάρ ἐστιν κεφαλή πάσης ἀμαρτίας. καὶ ἐκλῖνα τὸν κλάδον ἐπὶ τὴν γῆν καὶ ἔλαβον ἀπὸ τοῦ καρποῦ καὶ ἔφαγον. ²⁰ Καὶ ἐν αὐτῇ τῇ ὥρᾳ ἠνεώχθησαν οἱ ὀφθαλμοί μου, καὶ ἔγνων ὅτι γυμνὴ ἦμην τῆς δικαιοσύνης, ἧς ἦμην ἐνδεδυμένη. καὶ ἔκλαυσα λέγουσα· τί τοῦτο ἐποίησάς μοι, ὅτι ἀπηλλοτριώθην ἐκ τῆς δόξης μου, ἧς ἦμην ἐνδεδυμένη; ἔκλαιον δὲ καὶ περὶ τοῦ ὅρκου. ἐκεῖνος δὲ κατήλθεν ἐκ τοῦ φυτοῦ καὶ ἄφαντος ἐγένετο. ἐγὼ δὲ ἐζήτηουν ἐν τῷ μέρει μου φύλλα ὅπως καλύψω τὴν αἰσχύνην μου, καὶ οὐχ εὔρον ἀπὸ τῶν φυτῶν τοῦ παραδείσου, ἐπειδὴ, ἅμα ἔφαγον, πάντων τῶν φυτῶν τοῦ ἐμοῦ μέρους κατέρρεον τὰ φύλλα παρὲξ τοῦ σῦκου μόνου. λαβοῦσα δὲ φύλλα ἐξ αὐτοῦ ἐποίησα ἑμαυτῇ περιζώματα, καὶ ἐστὶν παρ' αὐτῶν τῶν φυτῶν ἐξ ὧν ἔφαγον. ²¹ Καὶ ἐβόησα φωνῇ μεγάλη λέγουσα· Ἀδὰμ Ἀδάμ, ποῦ εἶ; ἀνάστα ἐλθε πρὸς με, καὶ δεῖξω σοι μέγα μυστήριον. ὅτε δὲ ἦλθεν ὁ πατήρ ὑμῶν, εἶπον αὐτῷ λόγους παρανομίας, οἵτινες κατήγαγον ἡμᾶς ἀπὸ μεγάλης δόξης. ἅμα γὰρ ἦλθεν, ἥνοιξα τὸ στόμα μου καὶ ὁ διαβόλος ἐλάλει, καὶ ἡρξάμην νουθετεῖν αὐτὸν λέ-

τὴν ἐπιθυμίαν | κεφαλὴ . . C ῥίζα καὶ ἀρχή | καὶ ἐκλῖνα - - ἔλαβον . . C καὶ κλῖνας (sic) τὸν κλ. ἐπὶ τῆς γῆς ἔλαβον

²⁰ ἠνεώχθ. c. AB . . C ἀνεώχθ. | B μου οἱ ὀφθ. | C x. εὐρύς ἔγνων | ἧς c. AC . . B ἦν | C καὶ κλαύσασα λέγω πρὸς αὐτόν | C om μοι | ὅτι ἀπηλλοτρ. ἐκ τῆς c. A . . B πλάνε, καὶ ἀπηλλοτριώσας με ἐκ τῆς, C καὶ ἀπηλλοτριώσας με τῆς | C om ἧς ἡμ. ἐνδ. | ἔκλαιον δὲ καὶ c. AB . . C ἐπὶ τοῖς δάκρυσι δὲ δάκρυα ἐκίνουν καὶ | ὅρκου . . C add δν ὥμοσα | ἐκεῖνος (C κακεῖνος) δὲ c. AC . . B ἐκ. δὲ ὡς μόνην ἐδεάσατό με κλαίουσας καὶ περιζρηνομένην | κατήλθεν ἐκ τ. φ. καὶ ἄφ. c. AB . . C κατελθὼν ἀπὸ τ. φ. ἄφ. | ἐγὼ δέ . . C add γυμνωθεῖσα | B πᾶσαν τὴν αἰσχ. μου | καὶ οὐχ εὐρ. ἀ. τῶν φυτῶν (Ita B, A ἀπὲ τὰ φυτά. Vide etiam C) - - κατέρρεον (A κατερρην, si abesset v, scribendum esset κατέρρει, vide etiam B) - - μόνου (B corrupte - - καὶ ἐκατέρη ἀπαξ τὰ φύλα τοῦ σῦκου) c. A(B) . . C καὶ οὐχ εὕρισκον· ἀπὸ πάντων γὰρ τῶν φυτῶν τοῦ ἐμοῦ μέρους τὰ φύλλα καταρυνέντα οὐκ ἦν φύλα (corrupte) | λαβοῦσα δὲ - - ἔφαγον . . B καὶ μόνον τὰ φύλα λαβοῦσα ἐξ αὐτῶν ἐποίησα ἡμάτην (pro ἑμαυτῇ) περιζώματα· καὶ ἐστὶν παρὰ τῶν φυτῶν ἐξ οὗ ἔφαγον . . C ἐποίησα δὲ περιζώματα (omnino plura exciderunt)

²¹ Καὶ ἐβόησα . . C add αὐτῇ τῇ ὥρᾳ | φωνῇ μεγ. (haec C om) λέγουσα . . B φωνῇν μεγάλην λέγων | B alterum Ἀδάμ om | ἀνάστα . . B δεῦρο | ὁ πατ. ὑμῶν (AHC ἡμῶν) . . B αὐτὸν πρὸς με | εἶπον αὐτῷ . . C ἐλάλησα | οἵτινες - - ἅμα γὰρ ἦλθεν (B τοῦ ἐλθεῖν αὐτὸν πρὸς με) . . C om | ἥνοιξα: ab hac inde voce cod. B deficit usque sect. 25. Excidit folium. | ἥνοιξα - - ἐλάλει c. A . . C ἀνοήτησεν (sic) γὰρ τὸ στ. μου ὁ διαβ. | καὶ ἡρξάμην - - ὡς θεός: Ita A et C |

γουσα· δεῦρο, κύριέ μου Ἀδάμ, ἐπάκουσόν μου καὶ φάγε ἀπὸ τοῦ καρποῦ τοῦ δένδρου, οὗ εἶπεν ἡμῖν ὁ θεὸς τοῦ μὴ φαγεῖν· ἀπ' αὐτοῦ, καὶ ἔσῃ ὡς θεός. καὶ ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· φοβοῦμαι μήποτε ὀργισθῇ μοι ὁ θεός. ἐγὼ δὲ εἶπον αὐτῷ· μὴ φοβοῦ· ἅμα γὰρ φάγης, ἔσῃ γινώσκων καλὸν καὶ πονηρόν. καὶ τότε ταχέως πείσασα αὐτόν, ἔφαγεν, καὶ ἠνεώχθησαν αὐτοῦ οἱ ὀφθαλμοί, καὶ ἔγνω καὶ αὐτὸς τὴν γύμνωσιν αὐτοῦ. καὶ λέγει μοι· ὦ γύναι πονηρά, τί κατηργάσω ἐν ἡμῖν; ἀπηλλοτριώσας με ἐκ τῆς δόξης τοῦ θεοῦ. / ²² Καὶ αὐτῇ τῇ ὥρᾳ ἤκούσαμεν τοῦ ἀρχαγγέλου Μιχαὴλ σαλπίζοντος ἐν τῇ σάλπιγγι αὐτοῦ, καλῶν τοὺς ἀγγέλους λέγων· τάδε λέγει κύριος· ἔλθατε μετ' ἐμοῦ εἰς τὸν παράδεισον καὶ ἀκούσατε τοῦ ῥήματος ἐν ᾧ κρῖνω τὸν Ἀδάμ. καὶ ὡς ἤκούσαμεν τοῦ ἀρχαγγέλου σαλπίζοντος, εἶπαμεν· ἰδοὺ ὁ θεὸς εἰς τὸν παράδεισον ἔρχεται κρῖναι ἡμᾶς. ἐφοβήθημεν δὲ καὶ ἐκρύβημεν. καὶ ἀνῆλθεν ὁ θεὸς εἰς τὸν παράδεισον ἐπιβεβηκώς ἐπὶ ἄρματος Χερουβίμ, καὶ οἱ ἄγγελοι ὑμνοῦντες αὐτόν. ἐν ᾧ εἰσῆλθεν ὁ θεὸς εἰς τὸν παράδεισον, ἐξῆνθησαν τὰ φυτὰ τὰ τε τοῦ κλήρου τοῦ Ἀδάμ καὶ τοῦ κλήρου τοῦ ἐμοῦ πάντα καὶ ἐστηρίζοντο, καὶ ὁ θρόνος τοῦ θεοῦ ἔκειτο ἐν τῷ ξύλῳ τῆς ζωῆς εὐτρεπίζετο. ²³ Καὶ ἐκάλεσεν ὁ θεὸς τὸν Ἀδάμ λέγων· Ἀδάμ, ποῦ ἐκρύβης, νομίζων ὅτι οὐχ εὕρισκω σε; μὴ κρυβήσεται οἶκος τῷ οἰκοδομήσαντι αὐτόν; τότε ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· οὐχί, κύριε, κρυβόμεθα ὡς νομίζοντες ὅτι οὐχ εὐρι-

ὁ πατ. ὑμῶν . . AC ὁ π. ἡμ. | μήποτε . . C μήπως | ἔσῃ . . C ἔσει (etiam ante) | καὶ τότε -- ἔφαγεν c. A . . C καὶ πεισθεὶς τοῖς λόγοις μου ἔφαγεν | C κ. εὐθὺς ἀνεωχθ. | καὶ αὐτός· ita C, A om | τί κατηργάσω -- ἐκ τῆς c. A . . C τί ἐποίησά σοι καὶ ἀπηλλοτριώσας με τῆς

²² C om ἐν τῇ σάλπ. αὐτ. | καλῶν c. A . . C καὶ καλῶν | ἔλθατε -- παράδεισον c. A . . C ἔλθετε -- ἐν τῷ παραδείσῳ | ῥήματος c. C . . A κρῖματος | κρῖνω· ita A et C, non κρῖνω | καὶ ὡς ἤκούσαμεν -- ἐκρύβημεν c. A . . C om | καὶ ἀνῆλθεν -- ἐξῆνθησαν c. A . . C καὶ παρουσιάσαντος τοῦ θεοῦ ἐν τῷ παραδείσῳ, ἐπιβεβηκώς ἐπὶ ἄρματος χερουβικῶν, προπορευομένων ἐμπροσθεν αὐτοῦ τῶν ἀγγέλων καὶ ὑμνοῦντων, ἐξῆνθησαν | τὰ φυτὰ τὰ τε -- εὐτρεπίζ. c. A . . C τὰ φυ. ὅλα τοῦ παραδείσου καὶ τοῦ κλ. τοῦ πατρ. ὑμῶν κ. τ. κλ. τ. ἐμοῦ. καὶ ὁ θρόν. τ. θε. ἐστηρίζετο ὅπου -- τῆς ζωῆς

²³ ποῦ ἐκρύβ. c. A . . C ποῦ εἶ | νομ. ὁ. οὐχ (cod. οὐκ) εὐ. σε c. A . . C om | μὴ κρυβήσεται (sic) c. A . . C μὴ δύναται κρυβῆναι | τῷ οἰκοδ. c. A . . C ἀπὸ προσώπου τῷ οἰκ. | τότε -- εἶπεν c. A . . C τότε ἀπεκρίθη ὁ πατ. ἡμῶν (ita et A) | οὐχί κύρ. κρυβόμε. (de hac forma cf. Steph. Thes. sub κρύπτω) --

σκέμεθα παρὰ σοῦ, ἀλλὰ φοβοῦμαι, ὅτι γυμνός εἰμι, καὶ αἰδέσθην τὸ κράτος σου, δέσποτα. λέγει αὐτῷ ὁ θεός· τίς σοι ὑπέδειξεν ὅτι γυμνός εἶ, εἰ μὴ ὅτι ἐγκατέλειπας τὴν ἐντολήν μου ἣν παρέδωκά σοι τοῦ φυλάξαι αὐτήν; τότε Ἀδάμ ἐμνήσθη τοῦ λόγου ὃν ἐλάλησα αὐτῷ, ὅτε ἤθελον ἀπατῆσαι αὐτόν, ὅτι ἀκύνδυνόν σε ποιήσω παρὰ τοῦ θεοῦ· στραφείς δὲ πρὸς με εἰπέν μοι· τί τοῦτο ἐποίησας; ἐμνήσθη δὲ καὶ γὼ τοῦ ῥήματος τοῦ ὄψεως, καὶ εἶπον ὅτι ὁ ὄψις ἠπάτησέν με. ²⁴ Λέγει ὁ θεὸς τῷ Ἀδάμ· ἐπειδὴ παρήκουσας τὴν ἐντολήν μου καὶ ἤκουσας τῆς γυναικὸς σου, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἡνίκα γὰρ ἐργάζῃ αὐτήν, καὶ οὐ δώσει τὴν ἰσχύν αὐτῆς, ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ ἐν ὑδρότῳ τοῦ προσώπου σου φάγει τὸν ἄρτον σου. ἔσθι δὲ ἐν καμάτοις πολυτρόποις· καμῇ καὶ μὴ ἀναπαύου, θλιβεὶς ἀπὸ πικρίας, καὶ μὴ γεύσῃ γλυκύτητος, θλιβεὶς ἀπὸ καύματος καὶ στενωθεὶς ἀπὸ ψύξεως· καὶ κοπιάσεις πολλὰ καὶ μὴ πλουτήσεις, καὶ παχυνθήσῃ καὶ εἰς τέλος μὴ ὑπάρξεις, καὶ ὧν ἐκυρίευσες θηρίων ἐπαναστήσονται σοι ἐν ἀκαταστασίᾳ, ὅτι τὴν ἐντολήν μου οὐκ ἐφύλαξας. ²⁵ Στραφείς δὲ πρὸς με ὁ κύριος λέγει μοι· ἐπειδὴ ἐπήκουσας σὺ τοῦ ὄψεως καὶ παρήκουσας τὴν ἐντολήν μου, ἔσθι ἐν ματαίοις καὶ ἐν πόνοις ἀφορήτοις· τέξῃ τέκνα ἐν πολλοῖς τρόμοις, καὶ ἐν μιᾷ ὥρᾳ ἔλθῃς καὶ ἀπολέσεις τὴν ζωὴν σου ἐκ τῆς ἀνάγκης σου τῆς μεγάλης καὶ τῶν

οὐκ (cod. οὐκ) εὐρ. π. σ. ε. Α .. C οὐκ ἀποκρυβούμεθα (sic) κύριε ὡς νομ. λα-
 ζεῖν σε | φοβοῦμαι c. A .. C φοβούμενος | C ὑπέδ. σοι γυμνὸς εἶναι | εἰ μὴ
 ὅτι -- αὐτήν c. A .. C εἰ μὴ παροργίσθης (sic) τὴν ἐντ. μου | τότε -- με (cod.
 μοι) c. A .. C τότε μνησθεὶς ὁ Ἀδ. τοῦ -- ἐλάλ. πρὸς αὐτόν, ὅτι ἀκύνδ. σ. π.
 π. θεοῦ (sic, ut A), στραφείς λέγει μοι· τί τ. ἐπ. καὶ γὼ εἶπον ὁ ὄψ. ἠπάτησέν
 μοι (sic)

²⁴ ἐπικατάρ. ἡ γῆ -- καὶ (sic) οὐ δώσει c. A .. C ἐπικ. ἡ γῆ ἐνεκά σου·
 ἐργάσει δὴ αὐτήν, καὶ οὐ δώ. | ἀνατελεῖ c. A .. C περιπατεῖ: fortasse περι-
 ποιεῖ | φάγει: ita A; C φαγεῖς | καμῇ κ. μ. ἀναπαύου: ita prorsus A .. C om
 | γεύσῃ c. A .. C -σει | C om Ὡς. ἀπὸ καύμ., item καὶ κοπιάσεις usque
 ὑπάρξεις

²⁵ C om σὺ τοῦ ὄψεως (h. I. A - εως, sect. 23. -εος) κ. παρήκ. | τέξῃ c.
 A .. C τέξης | τρόμοις: ita scribendum videbatur pro τρόποις quod habent AC |
 ἔλθῃς .. C add τοῦ τεκεῖν | Uterque eod ἀπολέσης, sed -λέσεις praestare videbatur. |
 ἐκ τῆς -- μεγάλης c. AC .. B ἐκ (ab hac voce rursus incipit) τ. μεγ. σου ἀνάγκ. |

ὀδυνῶν. ἐξομολογήσει δὲ καὶ εἴπῃ· κύριε κύριε, σῶσόν με, καὶ οὐ μὴ ἐπιστρέψω εἰς τὴν ἀμαρτίαν τῆς σαρκός. καὶ διὰ τοῦτο εἰς τὸν λόγον σου κρινῶ σε, διὰ τὴν ἔχθραν ἣν ἔθετο ὁ ἐχθρὸς ἐν σοί· στραφήσῃ δὲ πάλιν πρὸς τὸν ἄνδρα σου, καὶ αἰ-τός σου κυριεύσει. ²⁰ Μετὰ δὲ τὸ εἰπεῖν μοι ταῦτα εἶπεν τῷ ὄφει ἐν ὀργῇ μεγάλη λέγων αὐτῷ· ἐπεὶ δὴ ἐποίησας τοῦτο καὶ ἐγένου σκευὸς ἀχάριστον, ἕως ἂν πλανήσῃς τοὺς παρειμένους τῇ καρδίᾳ, ἐπικατάρματος σὺ ἐκ πάντων τῶν κτηνῶν· στερηθήσῃ τῆς τροφῆς σου ἧς ἤσθιες, καὶ χοῦν φάγῃ πάσας τὰς ἡμέρας τῆς ζωῆς σου· ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ πορεύσει καὶ ὑστερηθή-σῃ καὶ χειρῶν καὶ ποδῶν σου· οὐκ ἀφεθήσεται σοι ὥτιόν οὔτε πτέρυξ οὔτε ἐν μέλος τῶν ἀπάντων ὧν σὺ ἐδελέασας ἐν τῇ κα-κίᾳ σου καὶ ἐποίησας αὐτοὺς ἐκβληθῆναι ἐκ τοῦ παραδείσου· καὶ θήσω ἔχθραν ἀνά μέσον σοῦ καὶ ἀνά μέσον τοῦ σπέρματος αὐτοῦ· αὐτός σου τηρήσει κεφαλὴν καὶ σὺ αὐτοῦ πτέρναν ἕως

ἐξομολογήσει c. AC .. B -σεις | σαρκός (ita A, sed BC add σου) .. A solus add ἀλλὰ καὶ πάλιν ἐπιστρέψεις | εἰς (B ἐπὶ) τὸν λόγ. σου c. AB .. C ἐκ τῶν λόγων σου | ὁ ἐχθρὸς c. AC .. B ὁ ὕδης | στραφήσῃ (A -φης, B -φῃσα) δ. πάλιν (B om) - - αὐτός (B om) σου (B ου, A σε) κυρ. c. AB .. C om, sed vide post

²⁰ Μετὰ - - τῷ ὄφει ἐν ὁ. μ. (B corruptio τὸν ὄφιν ὀργῇ) - - Ἐπεὶ δὴ c. A(B) .. C στραφεὶς δὲ πρὸς τὸν ὄφιν ἐν ὀργ. μεγ. (excidiisse videtur εἶπεν) ἐπεὶ δὴ | καὶ ἐγ. σκ. ἀχάρ. c. AB .. C om | ἕως ἂν πλαν. c. A .. BC καὶ ἐπλάνησας | παρειμένους c. AC .. B παρισταμένους | B κατάρματος | σὺ ἐκ c. A .. BC εἰ ἐκ | στερηθήσῃ (ita B, A -ῆς, C -ῆεις) τῆς (ita A, B καὶ τῆς, C δὲ καὶ τῆς) | φάγῃ .. C φαγείς (hoc acc.). Ceterum post verba τῆς τροφῆς (B τρυφῆς ut videtur) σου codex B textui admixtum habet scholion, quod scriptura passim corrupta sic habet: ἦν δὲ Εὐὰ ἰβ' ἐτῶν ὅτε αὐτὴν ἠπάτησεν ὁ διαίμων καὶ ἐποίησεν αὐτῇ (cod. -τήν) ἐπαθυμίαν, ὅτι ἡμέρας εἶχεν μελετῶν τὸ σκευὸς αὐτῆς. καὶ νύκταν (sic) καὶ ἡμέραν οὐκ ἐπαύετο (cod. οὐ καὶ παύετω) ζήλῳ φορούμενος κατ' αὐτῶν, ὅτι τὸ πρότερον ἦν αὐτὸς ἐν τῷ παραδείσῳ, καὶ διὰ τοῦτο ἐπτέρνησεν αὐτούς, ὅτι οὐκ ἐδύνατο θεωρεῖν αὐτοὺς ἐν τῷ παραδείσῳ· καὶ διὰ τοῦτο ἐπτέρνησεν αὐτούς, βάλλων (διαβάλλων?) διὰ τῶν ἀγγέλων τὴν προσκύνησιν καὶ τῶν ζῴων τὴν ὁμίλιν. καὶ διὰ τοῦτο καὶ ὁ ὕδης εἶπεν τῷ ὄφει ὅτι ἐπικατάρματος εἰ (cod. ἦν) ἐκ πάντων τῶν ζῴων καὶ τῶν κτηνῶν καὶ τῆς δόξης ἧς εἶχεν πρὸ τούτου, καὶ στερηθήσῃ ποδῶν καὶ χειρῶν καὶ τῆς τρυφῆς (ut B in textu) ἦν ἐκ τοῦ παραδείσου ἡσθίεις, καὶ γῆν φάγῃ. | καὶ ὑστερηθῇ. (C στερηθῆεις absque καί) καὶ χειρ. (C χειρ. τε) κ. ποδ. σου (C om σου) .. B haec omnia om | οὔτε ἐν (B om) μέλ. τῶν ἀπάντ. (C τούτων, B om) ὧν (C ἀφ' ὧν) σὺ (C om) etc | καὶ σὺ .. C add τηρήσεις | ἕως τῆς .. B om τῆς | τῆς κρίσεως c. AB .. C τῆς ζωῆς σου

τῆς ἡμέρας τῆς κρίσεως. ²⁷ Καὶ ταῦτα εἰπὼν κελεύει τοῖς ἀγγέλοις αὐτοῦ ἐκ τοῦ παραδείσου ἐκβληθῆναι ἡμᾶς. ἐλαυνομένων δὲ ἡμῶν καὶ ὀδυρομένων παρεκάλεσεν ὁ πατὴρ ὑμῶν Ἀδὰμ τοὺς ἀγγέλους λέγων· ἐάσατέ με μικρὸν ὅπως παρακαλέσω τὸν θεόν, καὶ σπλαγχνισθῇ καὶ ἐλεήσῃ με, ὅτι ἐγὼ μόνος ἤμαρτον. αὐτοὶ δὲ ἔπαυσαν τοῦ ἐλαύνειν αὐτόν· ἐβόησεν δὲ Ἀδὰμ μετὰ κλαυθμοῦ λέγων· συγχώρησόν μοι κύριε ὃ ἐποίησα. τότε λέγει ὁ κύριος τοῖς ἀγγέλοις αὐτοῦ· τί ἐπαύσατε ἐλαύνοντες τὸν Ἀδὰμ ἐκ τοῦ παραδείσου; μὴ ἐμόν ἐστιν τὸ ἀμάρτημα, ἢ κακῶς ἔκρινα; τότε οἱ ἄγγελοι πεσόντες ἐπὶ τὴν γῆν προσεκύνησαν τῷ κυρίῳ λέγοντες· δίκαιός εἰ, κύριε, καὶ εὐθύτητας κρίνεις. ²⁸ Στραφεὶς δὲ ὁ κύριος πρὸς τὸν Ἀδὰμ εἶπεν· οὐκ ἀφήσω σε ἀπὸ τοῦ νῦν εἶναι ἐν τῷ παραδείσῳ. καὶ ἀποκριθεὶς ὁ Ἀδὰμ εἶπεν· κύριε, θός μοι ἐκ τοῦ φυτοῦ τῆς ζωῆς ἵνα φάγω πρὶν ἢ ἐκβληθῆναί με. τότε ὁ κύριος ἐλάλησεν πρὸς τὸν Ἀδὰμ· οὐ λήψῃ νῦν ἀπ' αὐτοῦ· ὥρίσθη γάρ τοις Χερουβὶμ καὶ τῇ φλογίνῃ ῥομφαίᾳ τῇ στρεφομένῃ φυλάττειν αὐτὸ διὰ σέ, ὅπως μὴ γεύσῃ δι' αὐτοῦ καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα, ἔχῃς δὲ τὸν πόλεμον ὃν ἔθετο ὁ ἐχθρὸς ἐν σοί. ἀλλ' ἐξερχομένου σου ἐκ τοῦ παραδείσου, εἰάν φυλάξῃς ἑαυτὸν ἀπὸ παντός κακοῦ ὡς βουλόμενος ἀποθανεῖν, ἀναστήσῃς πάλιν γενομένης ἀναστήσω σε, καὶ τότε δοθήσεται σοι ἐκ τοῦ ξύλου τῆς ζωῆς, καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα.

²⁷ Καὶ (ita BC, A om) ταῦτα εἶπ. (B add ὁ κύριος) κελεύει (C ἐκέλευσε, B λέγει) | ἐκβληθῆναι: ita AC .. B - θήσεται (sic) | ἐκ τ. παραδ. h. l. c. A .. BC post ἡμᾶς | B om Ἀδὰμ | C καὶ σπλαγχνισθεὶς ἐλεήσῃ | ὅτι (C διότι) ἐγὼ μόν. (C μόν. ἐγ.) ἤμαρτ. (B add αὐτῷ) | αὐτοὶ δὲ ἔπ. τοῦ (ita C, A τὸ) ἐλ. αὐτ. (B ἔπ. ἐλαύνοντες ἡμῶν sic) .. C καὶ παυσάμενοι τοῦ ἐλαύνειν αὐτόν, omissis δὲ Ἀδὰμ | κλαυθμοῦ c. AC .. B θαυρών | ἐποίησα .. C πεποίηκα | τοῖς ἀγγ. αὐτοῦ (C om αὐτ.) .. B add μετὰ ὀργῆς | τί ἐπαύσατε (B - σασθε) ἐλ. τὸν Ἀδ. (B ἐλ. αὐτούς) ἐκ τ. πκ. (B om ἐ. τ. π.) .. C τί οὐκ ἐκβάλλετε αὐτόν | C προσέπεσαν ἐπὶ τ. γῆν τῷ | λέγοντες .. B καὶ εἶπον | εὐθύτητας .. C - τητος

²⁸ ὁ κύριος c. BC .. A om | B ἀπὸ τοῦ νῦν εἰς τὸν παράδεισον | πρ. ἢ (C πρὸ τοῦ) ἐκβλ. με c. A(C) .. B πρὶν ἐκβληθῶ | ἐλάλησεν πρ. τ. Ἀδὰμ c. A .. B ἐλάλ. αὐτῷ .. C ἔφη | οὐ λή. νῦν (ita B, om A) ἀπ' (B ἐξ) αὐτ. c. AB .. C οὐ γεύσει ἀπὸ τοῦ νῦν ἐξ αὐτοῦ | ὥρίσθη γ. τοῖς (B τῷ) Χερ. κ. τῇ (B τῇ, καὶ τῇ - νη et - φα(α) φλ. ῥομφ. c. A(B) .. C προσέταξα δὲ τὰ Χερ. καὶ τῇ φλογίνῃ ῥομφ. | ὅπως .. C ὡς ἵνα | C γεύσει ἀπ' αὐτοῦ | ἐν σοί .. B ἐπὶ σέ | ἐξερχομένου c. AB .. C ἐξελεύοντος | βουλόμενος .. C μέλλων | καὶ τότε (ex C .. AB om) δοθ. σ. ἐκ (C ἀπὸ) | C om κ. ἀνά. ἔσῃ ἐ. τ. αἰ.

²⁹ Ταῦτα δὲ εἰπὼν ὁ κύριος ἐκέλευσεν ἐκβληθῆναι ἡμᾶς ἐκ τοῦ παραδείσου. ἔκλαυσεν δὲ ὁ πατὴρ ὑμῶν ἐμπροσθεν τῶν ἀγγέλων ἀπέναντι τοῦ παραδείσου, καὶ λέγουσιν οἱ ἄγγελοι αὐτῷ· τί θέλεις ποιήσωμέν σοι, Ἀδὰμ; ἀποκριθεὶς δὲ ὁ πατὴρ ὑμῶν εἶπεν τοῖς ἀγγέλοις· ἰδοὺ ἐκβάλλετε με· δέομαι ὑμῶν, ἄφετέ με ἄραι εὐωδίας ἐκ τοῦ παραδείσου, ἵνα μετὰ τὸ ἐξελθεῖν με ἐνέγκω θυσίαν τῷ θεῷ, ὅπως εἰσακούσεται μου ὁ θεός. καὶ προσελθόντες εἶπον οἱ ἄγγελοι τῷ θεῷ· Ἰαὴλ αἰῶνι βασιλεῦ, κέλευσον δοθῆναι τῷ Ἀδὰμ θυμιάματα εὐωδίας ἐκ τοῦ παραδείσου. καὶ ἐκέλευσεν ὁ θεὸς ἐλθεῖν τὸν Ἀδὰμ ἵνα λάβῃ εὐωδίας ἀρώματα ἐκ τοῦ παραδείσου εἰς διατροφήν αὐτοῦ. καὶ ἀφέντες αὐτὸν οἱ ἄγγελοι, ἐπεσύναξεν ἀμφοτέρα γένη, κρόκον καὶ νάρδον καὶ κάλαμον καὶ κινάμωμον καὶ λοιπὰ σπέρματα εἰς διατροφήν αὐτοῦ, καὶ λαβὼν ταῦτα ἐξῆλθεν ἐκ τοῦ παραδείσου. καὶ ἐγενόμεθα ἐπὶ τῆς γῆς.

³⁰ Νῦν οὖν, τεκνία μου, ἐδήλωσα ὑμῖν τὸν τρόπον ἐν ᾧ ἠπατήθημεν· ὑμεῖς δὲ φυλάξατε ἑαυτοὺς μὴ ἐγκαταλιπεῖν τὸ ἀγαθόν.

³¹ Ταῦτα δὲ εἰποῦσα ἐμμέσῳ τῶν υἱῶν αὐτῆς, κοιμωμένου

²⁹ δὲ c. A .. BC om | ἐκέλευσεν .. C προσέταξεν | ἐκβληθῆναι c. BC .. A solus praem τοὺς ἀγγέλους αὐτοῦ | B om ἔκλαυσεν usque ἀπέν. τοῦ παραδ. | οἱ ἄγγ. αὐτῷ (B αὐτ. οἱ ἄγγ.) .. C οἱ ἄγγ. πρὸς αὐτόν | B ποιήσωμεν | ὁ πατὴρ ὑμῶν (AC ἡμῶν, ut plerumque) .. B om | εἶπ. τ. ἄγγ. c. AB .. C λέγει αὐτοῖς | ἰδοὺ ἐκβ. με .. C ἐπειδὴ ἐκβάλλετε με | C δέομαι ὑμᾶς | ἄφετέ μ. ἀρ. εὐ. (B θυσίαν) ἐκ τοῦ παρ. (B ἐν τῷ -σῳ) etc .. C ἵνα παραχωρήσῃτε με ἀναλαβεῖν εὐωδίας (cod. ἐβωδίας, cuiusmodi passim habet) ἀπὸ τοῦ παραδ. καὶ προσενέγκω θυσίαν τῷ θε. μετὰ τὸ ἐξ. με ἀπὸ τοῦ παραδ. | C ὅπως ἀκούσεται μου, sive ὁ θεός | τῷ θεῷ (B κυρίῳ) Ἰαὴλ αἰ. βασ. c. AB .. C nil nisi τῷ θεῷ | κέλευσον .. C add δέσποτά μου | δοῦ. τῷ Ἀδ. θυ. εὐ. (C δοῦ. θυ. εὐωδία τῷ Ἀδ.) ἐ. τ. π. c. AC .. B τὸν Ἀδ. λαβεῖν εὐωδίας ἐ. τ. π. ὅπως ἐνέγκῃ σοι θυσίαν | κ. ἐκέλ. ὁ θε. (C om) ἐλθ. (C εἰσελθ.) τὸν Ἀδ. (C om) ἵνα αἰ. (C καὶ λαβεῖν) εὐωδίας ἀρ. (B om), C καὶ ἀρ.) | ἐπεσύναξεν .. C ἔλαβεν δὲ (sic) | ἀμφοτέρα .. C om | γένη c. A .. B γενήματα, C εἶδη | κάλαμον .. B γλυκωκάλαμον (sic) | λοιπὰ (C ἑτερα) σπέρματα .. B ἄλλα τινα (cod. ἀλλάτην) | ἐξῆλθ. ἐκ .. C omi ἐκ | ἐγεν. ἐπὶ τ. γ. c. AB .. C παραγεγόμενα ἐν τῇ γῇ

³⁰ τεκνία c. A .. BC τέκνα | C πῶς ἠπατήθ. | ἐγκαταλ. c. AB .. C παραβαίνειν

³¹ Ταῦτα - - ἐμμέσῳ (C μέσον) τ. υἱ. αὐτῆς (C αὐτῶν) .. B ταῦτα εἶπεν ἡ Εὐα (addo ἐμμέσῳ) τῶν τέκνων αὐτῆς, pergens κοιμωμ. δὲ |

τοῦ Ἀδάμ ἐν τῇ νόσῳ αὐτεῦ, ἄλλην δὲ εἶχεν μίαν ἡμέραν τοῦ ἐξελεῖν ἐκ τοῦ σώματος, λέγει τῷ Ἀδάμ ἡ Εὐα· διὰ τί σὺ ἀποθνήσκεις καὶ γὰρ ζῶ; ἢ πόσον χρόνον ἔχω ποιῆσαι μετὰ τὸ ἀποθανεῖν σε; ἀνάγγειλόν μοι. τότε λέγει ὁ Ἀδάμ τῇ Εὐα· μὴ θῆλε φροντίσαι περὶ πραγμάτων· οὐ γὰρ βραδύνεις ἀπ' ἐμοῦ, ἀλλ' ἴσα ἀποθνήσκομεν ἀμφοτέροι, καὶ αὐτὴ τεθήσει εἰς τὸν τόπον τὸν ἐμόν. ὅταν δὲ ἀποθάνω, καταλείψετε με, καὶ μηδεὶς μου ᾄψηται ἕως οὗ ὁ ἄγγελος κυρίου λαλήσει τι περὶ ἐμοῦ· σὺ γὰρ ἐπιλήσεται μου ὁ θεός, ἀλλὰ ζητήσῃ τὸ ἴδιον σκευὸς ὃ ἐπλασεν. ἀνάστα μᾶλλον εὐξαι τῷ θεῷ ἕως οὗ ἀποδῶ τὸ πνεῦμά μου εἰς τὰς χεῖρας τοῦ δεδοκότος αὐτό· διότι οὐκ οἶδαμεν πῶς ἀπαντήσωμεν τεῦ ποιήσαντος ἡμᾶς, ἡ ὀργισθῇ ἡμῖν ἡ ἐπιστρέψῃ τοῦ ἐλεῆσαι ἡμᾶς. ⁵² Τότε ἀνέστη Εὐα καὶ ἐξῆλθεν ἔξω, καὶ πεσεῦσα ἐπὶ τὴν γῆν ἔλεγεν· ἡμαρτον, ὁ θεός, ἡμαρτον, ὁ πατήρ τῶν πάντων, ἡμαρτον σοί, ἡμαρτον εἰς τοὺς ἐκλεκτούς σου ἀγγέλους, ἡμαρτον εἰς τὰ Χερουβίμ, ἡμαρτον εἰς τὸν ἀσάλευ-

C

Dale

ἐν τ. v. αὐτοῦ .. C ἐκ τῆς συνεχούσης αὐτὸν ἀρρωστίας | ἄλλην δ. εἶχ. μὲ. ἡμ. (B μὲ. ἡμ. εἶχ.) τοῦ (ita B, A om) ἐξελεῖν. ἔ. τ. σ. c. AB .. C μετὰ ἡμέραν μίαν ὀφείλοντος αὐτοῦ ἀποθνήσκειν | τῷ Ἀδάμ c. A .. B αὐτῷ, C πρὸς αὐτόν | διὰ τί .. C πῶς | σὺ (ita B, A om) ἀποθνήσκεις: A -σκης, item ut videtur BC | ἡ πόσον -- ποιῆσαι (B ζῆσαι) μ. τὸ ἀπ. σε (B μ. τὸν θάνατόν σου) .. C ἡ πόσους χρόνους ἕλω ζῆσαι | ἀνάγγ. μοι c. BC, A om | τότε (C καί, B om) ὁ (B om) Ἀδ. τῇ Εὐ. (C πρὸς αὐτήν) | Μὴ ἕλε (B ἕλησης) φροντίσαι (A -τίσαι) .. C μὴ φροντίζεσαι (sic) | περὶ πραγμ. c. A .. B διὰ πολλῶν πραγμάτων, C περὶ τούτου | οὐ γὰρ -- ἐμοῦ c. A .. BC om | ἀλλ' ἴσα (B ὅμοῦ) ἀπ. ἄμφ. .. C ἅμα δὲ καὶ ἄμφ. ὀφειλομένον ἀποθνήσκειν | τεθήσει: ita ABC | ὅταν (C ὅτε) δέ c. BC .. A καὶ ὅτε | καταλείψετε (B -λήψ., C -λίψατε) c. BC .. A καλύψετε | B om x. μὴδ. μ. ᾄψηται | ὁ ἄγγ. κυρ. (ita C, A om) λαλ. τι (C τι λαλ.) πε. ἐμ. c. AC .. B λαλήσῃ τι πε. ἐμ. | ἐπιλήσεται .. B ἐπιλήσεται | σκ. ὃ ἐπλ. c. AB .. C πλάσμα. Praeterea B add ἤκουσα γὰρ ἐγὼ τοῦ κυρίου λέγοντος ὅτι τὸν ἐρχόμενον πρὸς με σὺ μὴ ἐκβάλω ἔξω. | ἀνάστα μ. εὐξ. τ. v. c. A .. B ἀλλὰ ἀναστὰς (sic) μόνον εὐξ. τ. v., C καὶ ἀνάστα μᾶλλον x. εὕξον (sic) πρὸς τὸν θεόν | ἀποδῶ c. A .. BC -δώσω | B om μου | τοῦ δεδ. αὐτό c. A .. B τοῦ δεσπότου μου τοῦ δεδ. μοι αὐτό, C αὐτοῦ τοῦ δεδ. μοι τούτου | πῶς ἀπαντήσωμ. c. AC .. B (πῶς?) ἀπαντήσαι | τοῦ ποιῆσ. ἡμᾶς: ita A et B, hinc quamvis insolens servandum videbatur .. C τούτῳ | ἡ ὀργ. -- τοῦ (ex B, A om) ἐλ. ἡμᾶς .. C ἡ ὀργίζεται ἡμῖν ἡ σπλαγχνίζεται καὶ μέλλοι (sic) ἐλεῆσαι ἡμᾶς καὶ δέξασθαι ἡμᾶς

⁵³ C Καὶ ἀναστᾶσα Εὐ. ἐξῆλθ. ἔξω | ἡμαρτ. ὁ θε. ἡμ. (B add σοι) -- ἀπάντων (A πάντ.) ἡμ. σοι, ἡμ. εἰς εἰς. (B σοὶ καὶ τοῖς ἐκλεκτοῖς σ. ἀγγέλοις) c. AB .. C ἡμ. ὦ θεός, ἡμ. ὦ θεός τῶν ἀπάντ. ἡμ. σοι, ἡμ. ἐς τοὺς ἐκλεκτοὺς ἀγγέλους | ἡμ. ε. τ. Σερφ. c. B .. A om | ἀσάλευτον .. C φοβερόν καὶ ἀσάλ. |

τόν σου θρόνον, ἡμαρτον κύριε, ἡμαρτον πολλά, ἡμαρτον ἐναντίον σου, καὶ πᾶσα ἁμαρτία δι' ἐμοῦ γέγονεν ἐν τῇ κτίσει. ἔτι δὲ εὐχομένης τῆς Εὐᾶ ἐπὶ τὰ γόνατα αὐτῆς οὔσης, ἰδοὺ ἦλθεν πρὸς αὐτὴν ὁ ἄγγελος τῆς ἀνθρωπότητος καὶ ἀνέστησεν αὐτὴν λέγων· ἀνάστα Εὐᾶ ἐκ τῆς μετανοίας σου· ἰδοὺ γὰρ ὁ Ἀδάμ ὁ ἀνὴρ σου ἐξῆλθεν ἐκ τοῦ σώματος αὐτοῦ, ἀνάστα καὶ ἴδε τὸ πνεῦμα αὐτοῦ ἀναφερόμενον εἰς τὸν πονήσαντα αὐτὸ τοῦ ἀπαντῆσαι αὐτῷ.

³³ Ἀναστᾶσα δὲ Εὐᾶ ἐπέβαλεν τὴν χεῖρα αὐτῆς ἐπὶ τὸ πρόσωπον αὐτῆς, καὶ λέγει αὐτῇ ὁ ἄγγελος· ἄρον σεαυτὴν ἀπὸ τῶν γηγῆνων. Εὐᾶ δὲ ἤτένισεν εἰς τὸν οὐρανόν, καὶ ἶδεν ἄρμα φωτὸς ἐρχόμενον ὑπὸ τεσσάρων αἰετῶν λαμπρῶν, ὃ οὐκ ἦν δυνατόν τινα γεννηθέντα ἀπὸ κοιλίας εἰπεῖν τὴν δόξαν αὐτῶν οὔτε ἰδεῖν τὸ πρόσωπον αὐτῶν, καὶ ἀγγέλους προάγοντας τὸ ἄρμα. ὅτε ἦλθον ἐπὶ τὸν τόπον ὅπου ἔκειτο ὁ πατὴρ ὑμῶν Ἀδάμ, ἔστη τὸ ἄρμα καὶ τὰ Σεραφίμ ἀνὰ μέσον τοῦ πατρὸς καὶ τοῦ ἁρματος. Ἰδὼν δὲ ἐγὼ θυμιατήρια χρυσᾶ καὶ τρεῖς φιάλας, καὶ ἰδοὺ πάντες οἱ ἄγγελοι μετὰ λίβανον καὶ τὰ θυμιατήρια καὶ τὰς φιάλας ἦλθον ἐπὶ τὸ θυσιαστήριον καὶ ἐνεφύσουν αὐτά, καὶ ἡ ἀτμὶς τοῦ θυμιάματος ἐκάλυψεν τὰ στερεώματα. καὶ προσέπεσαν οἱ ἄγγελοι καὶ προσεκύνησαν τῷ θεῷ, βεῶντες καὶ λέγοντες· Ἰαὴλ ἄγιε, συγχώρησον, ὅτι εἰκὼν σου ἐστὶν καὶ ποίημα τῶν χειρῶν σου τῶν ἁγίων.

ἡμαρτ. κύρ. ημ. πολλά c. AB .. C om | ἡμ. (B om) ἐναντ. σου | δι' ἐμοῦ c. BC .. A δι' ἐμέ | ἐν (C om) τῇ (B πάση τῇ) κτ. | ἔτι -- οὔσης (A οὔσα) ἰδοὺ .. C καὶ οὕτως εὐχ. τῆς Εὐᾶς | ὁ (BC om) ἄγγ. (B add κυρίου) τῆς ἀνθρ. | μεταν. σου .. B add καὶ τῆς εὐχῆς σου | ὁ Ἀδὴμ .. C om ὁ | εἰς (B πρὸς) τὸν ποι. α. τοῦ ἀπ. αὐτῷ (B αὐτόν) .. C om τοῦ ἀπ. αὐτ.

³³ Ἀναστᾶσα -- πρόσωπ. αὐτῆς (A αὐτοῦ) -- σεαυτὴν (A καὶ αὐτήν, B σεαυτὸν) ἀ. τῶν γη. (B ἀπὸ τῆς [γῆς]: ab hac inde voce is codex deficit) .. C καὶ ἀναστ. ἡ Εὐᾶ ἀπέβηλ. (corrigo ἐπ-) τὴν χεῖρα αὐτῆς, ommissis reliquis | Εὐᾶ δὲ ἦτ. ε. τ. ο. καὶ ἶδεν c. A .. C καὶ ἀτενίσασα ε. τ. ο. ἶδεν | ὅ c. A .. C ᾧ | τινα γενν. ἀ. κ. εἰπ. c. C .. A γεννηθῆναι ἀ. κ. ἡ εἰπ. | οὔτε c. A .. C ἡ? | προάγοντας c. C .. A προσάγ. | ὅτε ἦλθον -- καὶ τοῦ ἁρματος c. A .. C om | ἰδὼν δὲ ἐγὼ c. A .. C καὶ ἰδὼν | ἰδοὺ .. C om | C μετὰ θυμιατήρ. καὶ λίβανον, ommissis κ. τ. φιάλ. | ἦλθον .. C add ἐν σπουδῇ | καὶ ἐνεφύσουν (C ἐφύσουν): ante haec A isque solus habet καὶ ἔλαβον εἰς θάρος, fortasse κ. ἔβαλον εἰς ἐσχάρας corrigenda | C om καὶ προσεκύνησαν | τῶν ἁγίων c. C .. A om

³⁴ Καὶ αὐτίς ἴδον ἐγὼ Εὐὰ δύο μεγάλα καὶ φοβερά μυστή-
ρια ἐστῶτα ἐνώπιον τοῦ θεοῦ. καὶ ἔκλαυσα ἐκ τοῦ φόβου, καὶ
ἐβόησα πρὸς τὸν υἱόν μου Σήθ λέγουσα· ἀνάστα Σήθ ἐκ τοῦ
σώματος τοῦ πατρός σου Ἀδάμ καὶ ἐλθέ ἔως ἐμοῦ, ὅπως ἴδῃς ἃ
οὐκ εἶδεν ὀφθαλμός ποτε τινός, καὶ δέονται ὑπὲρ τοῦ πατρός σου
Ἀδάμ.

³⁵ Τότε ἀνέστη Σήθ καὶ ἦλθεν πρὸς τὴν μητέρα αὐτοῦ, καὶ
λέγει αὐτῇ· τί σοί ἐστιν; καὶ διὰ τί κλαίεις; λέγει αὐτῷ· ἀνά-
βλεψον τοῖς ὀφθαλμοῖς σου καὶ ἴδε τὰ ἐπτά στερεώματα ἀνεωγ-
μένα, καὶ ἴδε τοῖς ὀφθαλμοῖς σου πῶς κεῖται τὸ σῶμα τοῦ πα-
τρός σου ἐπὶ πρόσωπον, καὶ πάντες οἱ ἄγιοι ἄγγελοι μετ' αὐτοῦ
εὐχόμενοι ὑπὲρ αὐτοῦ καὶ λέγοντες· συγχώρησον αὐτῷ, ὁ πατήρ
τῶν ἔλων, ὅτι εἰκὼν σου ἐστίν. ἄραγε, τέκνον μου Σήθ, τί
ἐσται τοῦτο; πότε δὲ παραδοθήσεται εἰς τὰς χεῖρας τοῦ ἀγράτου
πατρός καὶ θεοῦ ἡμῶν; τίνες δὲ εἰσιν οἱ δύο αἰθίορες οἱ παριστά-
μενοι ἐπὶ τὴν προσευχὴν τοῦ πατρός σου; ³⁶ Λέγει δὲ Σήθ τῇ
μητρὶ αὐτοῦ· οὗτοί εἰσιν ὁ ἥλιος καὶ ἡ σελήνη, καὶ αὐτοὶ προσ-
πίπτοντες καὶ προσευχόμενοι ὑπὲρ τοῦ πατρός μου Ἀδάμ. λέγει
αὐτῷ ἡ Εὐὰ· καὶ πεῦ ἐστὶν τὸ φῶς αὐτῶν, καὶ διὰ τί γεγόνα-
σιν μελανοσιδεῖς; καὶ λέγει αὐτῇ Σήθ· οὐ δύνανται φαίνειν ἐνώ-
πιον τοῦ φωτός τῶν ὄλων, καὶ τούτου χάριν ἐκρύβη τὸ φῶς ἀπ'
αὐτῶν.

³⁴ Καὶ αὐτίς etc c. A . . C ἐγὼ δὲ ἡ Εὐὰ ἴδον δύο μυστ. μεγ. κ. φοβ. |
καὶ ἔκλαυσα etc c. A . . C καὶ κλαύσασα ἐκ τ. φ. ἐβ. -- μου τὸν Σήθ etc | ἔως
ἐμοῦ c. A . . C πρὸς με | ὅπως ἴδῃς -- τινός c. A . . C καὶ ἡσάσει ἃ οὐκ ἴδεν
ὀφθαλμός τινός· καὶ δέονται -- σου Ἀδάμ: ita A, C om

³⁵ Τί σοι etc c. A . . C Τί κλαίεις; καὶ λέγει αὐτῷ· ἀνάβλ. καὶ ἴδε τοῖς ὀφθ.
σ. πῶς κεῖται τὸ σῶμ. τοῦ πα. σου ἐπὶ πρόσωπ. καὶ πάντες οἱ ἄγγ. εὐχονται ὑπ'
(corrigo ὑπὲρ) αὐτοῦ etc | συγχ. αὐτῷ: ita C, A συγχ. αὐτόν | ἄραγε: ita C,
A ἄρα | τί ἐσται -- καὶ ἡεοῦ ἡμῶν cum C . . A om | τίνες δὲ εἰσιν etc cum
C . . A οἱ δύο -- τοῦ πατρ. σου τίνες εἰσιν

³⁶ λέγει δὲ cum A . . C καὶ λέγ. ὁ | καὶ διὰ τί γεγ. μελ. cum A . . C om
| καὶ λέγ. α. Σήθ cum A . . C λέγ. αὐτῇ | Οὐ δύνανται (B δύναται) -- ὄλων . .
A praem οὐκ ἀπέστη τὸ φῶς αὐτῶν. ἀλλ', post ὄλων vero pergīt sic: τοῦ πατρός
καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶ-
νων ὁμῆν, quibus verbis ipso libellus abruptum in modum finitur. In his igitur
quae sequuntur solum codicem C ducem secuti sumus, nisi quod extrema etiam o
cod. D exscripta habuimus, quem cum C cod. magis quam cum A convenire in
promptu est. | ἀπ' αὐτῶν: cod. ἐπ' αὐτόν

³⁷ Λέγοντος δὲ τοῦ Σήθ πρὸς τὴν μητέρα αὐτοῦ ἐσάλπισαν οἱ ἄγγελοι ἐπ' ὄψεσι κείμενοι, καὶ ἐβόησαν φωνὴν φοβεράν λέγοντες· εὐλογημένη ἡ δόξα κυρίου ἐπὶ τῶν ποιημάτων αὐτοῦ· ἤλθεν τὸ πλάσμα τῶν χειρῶν αὐτοῦ Ἀδάμ. ὅταν διεφώνησαν ταῦτα οἱ ἄγγελοι, ἦλθεν εἰς ἐκ τῶν Σεραφίμ ἑξαπτερύγων καὶ ἦρπασεν τὸν Ἀδάμ εἰς τὴν ἀχέρουσαν λίμνην καὶ ἀπέπλυνεν αὐτὸν ἐνώπιον τοῦ θεοῦ. ἐποίησεν δὲ ὥρας τρεῖς κείμενος, καὶ οὕτως ἀπλώσας τὰς χεῖρας αὐτοῦ ὁ τῶν ὄλων δεσπότης καθήμενος ἐπὶ τοῦ ἀγίου θρόνου αὐτοῦ ἦρεν τὸν Ἀδάμ καὶ παρῆδωκεν αὐτὸν τῷ ἀρχαγγέλῳ Μιχαήλ, λέγων αὐτῷ· ἄρῃς αὐτὸν εἰς τὸν παράδεισον ἕως τρίτου οὐρανοῦ, καὶ ἄφες κάκεισε ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης καὶ φοβερᾶς, ἣν μέλλω οἰκονομῆσαι εἰς τὸν κόσμον. καὶ λαβὼν αὐτὸν Μιχαήλ ὁ ἀρχάγγελος τὸν Ἀδάμ ἀπῆγεν καὶ κατήλειπεν αὐτόν, καθὼς εἶπεν αὐτῷ ὁ θεὸς ἐπὶ τῇ συγχωρήσει τοῦ Ἀδάμ.

³⁸ Μετὰ οὖν ταῦτα πάντα ἐδεήθη ὁ ἀρχάγγελος περὶ τῆς κηδείας τοῦ λειψάνου· καὶ προσέταξεν ὁ θεὸς ἵνα συνελθῶσιν πάντες οἱ ἄγγελοι ἐνώπιον αὐτοῦ, ἕκαστος κατὰ τάξιν αὐτοῦ. καὶ συνήχθησαν ἅπαντες οἱ ἄγγελοι, οἱ μὲν ἔχοντες θυμιατήρια, οἱ δὲ σάλπιγγας· καὶ κύριος στρατιῶν ἐπέβη, οἱ δὲ ἄνεμοι ἤλκον αὐτόν, καὶ Χερουβίμ ὑπερέχοντα τοῖς ἀνέμοις καὶ ἄγγελοι οἱ τοῦ οὐρανοῦ προηγούντο αὐτῷ· καὶ ἔλθόντες ὅπου ἦν τὸ σῶμα τοῦ Ἀδάμ, ἔλαβον αὐτό. καὶ ἦλθον εἰς τὸν παράδεισον, καὶ ἐκινήθησαν πάντα τὰ φυτὰ τοῦ παραδείσου, ὡς πάντα ἀπὸ τοῦ Ἀδάμ γεγεννημένους ἀπὸ τῆς εὐωδίας νυστάξαι, χωρὶς τοῦ Σήθ, διὰ τὸ γεννηθῆναι αὐτὸν καθ' ὅρον τοῦ θεοῦ.

³⁷ αὐτοῦ· ἤλθεν· cod. αὐτοῦ· οὐ ἦλ· | εἰς· non est in codice | ἀχέρουσαν; ita coniecimus scribendum esse pro γερουσίας, quod in codice esse dicitur. Poterat etiam scribi ἀχερουσιᾶδα. Illud vero similiter in apocalypsi Pauli legitur, ubi sect. 22. est: ὅταν δὲ μετανόησῃ καὶ μετασταθῇ τοῦ βίου, παραδίδεται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτόν εἰς τὴν ἀχέρουσαν λίμνην etc. | ὥρας· ita cod. a secunda manu habet pro ἡμέρας, quod est a prima. | οὕτως· cod. οὗτος | ἄφες κάκεισε· cod. ἀφίεις κακήσαι | ἣν μέλλω οἰκονομῆσαι· cod. κύριος (in ipso cod. scriptum videtur x̄s, idque ex ἣν ortum) μέλλω ποιήσω οἰκονομ· | κατήλειπεν· ita cod. (-λιψεν)

³⁸ κηδείας· ita coniecimus pro καρδίας, quod codicem habere relatum est | οἱ μὲν· in cod. μὲν deest | σάλπιγγας· in cod. -γγες | στρατιῶν ἐπέβη· ita scriptissimus pro στρατιῶν ἐπαβειν | οἱ δὲ· cod. καὶ δὲ | ὑπερέχοντα· cod. ὑπέχοντα

³⁹ Ἐκεῖτο οὖν τὸ σῶμα τοῦ Ἀδὰμ ἐπὶ τὴν γῆν ἐν τῷ παραδείσῳ, καὶ ἐλυπεῖτο ὁ Σὴθ σφέδρα ἐπ' αὐτῷ. καὶ λέγει κύριος ὁ θεός· Ἀδὰμ, τί τοῦτο ἐποίησας; εἰ ἐφύλαξας τὴν ἐντολήν μου, οὐκ ἂν ἔχαιρον οἱ κατὰγοντές σε εἰς τὸν τόπον τοῦτον. πλὴν εὖν λέγω σοι ὅτι τὴν χαρὰν αὐτῶν ἐπιστρέψω εἰς λύπην, τὴν δὲ σοῦ λύπην ἐπιστρέψω εἰς χαρὰν. καὶ ἐπιστρέψας καθίσω σε εἰς τὴν ἀρχὴν σου ἐπὶ τὸν θρόνον τοῦ ἀπατήσαντός σε· ἐκεῖνος δὲ βληθήσεται εἰς τὸν τόπον τοῦτον, ὅπως ἢ καθήμενος ἐπάνω αὐτοῦ. τότε κατακριθήσεται αὐτός καὶ οἱ ἀκούσαντες αὐτοῦ, καὶ πολλὰ λυπηθήσονται καὶ κλαύσουσιν ὁρῶντές σε καθήμενον ἐπὶ τοῦ τιμίου αὐτοῦ θρόνου.

⁴⁰ Καὶ τότε ἐλάλησεν τῷ ἀρχαγγέλῳ Μιχαήλ· ἄπελθε εἰς τὸν παράδεισον ἐν τῷ τρίτῳ οὐρανῷ καὶ ἐνεγκέ μοι σινδόνας τρεῖς βυσσίνας καὶ συρικὰς. καὶ εἶπεν ὁ θεός τῷ Μιχαήλ, τῷ Γαβριήλ, τῷ Οὐριήλ καὶ Ῥαφαήλ· σκεπάσατε μετὰ τῶν σινδόνων τὸ σῶμα τοῦ Ἀδὰμ, καὶ ἐνεγκόντες ἔλαιον τοῦ ἐλαίου τῆς εὐωδίας ἐκχέετε ἐπ' αὐτόν. καὶ οὕτως ποιήσαντες ἐκήδευσαν τὸ σῶμα αὐτοῦ. ἐλάλησεν δὲ κύριος· ἐνεχθήτω καὶ τὸ σῶμα τοῦ Ἀβελ. καὶ ἐνέγκαντες σινδόνας ἐτέρας ἐκήδευσαν καὶ αὐτόν, ἐπειδὴ ἀκήδευτον ἦν ἀφ' ἧς ἡμέρας ἐφόνευσεν Κάϊν ὁ ἀδελφός αὐτοῦ. πολλὰ γὰρ φροντίσας ὁ πονηρὸς Κάϊν κρύψαι, οὐκ ἤδυνήθη· οὐκ ἐδέχετο γὰρ τοῦτο ἡ γῆ λήγουσα· οὐ δέξομαι ἐταῖρον σῶμα. ἕως οὗ τὸ ἐπ' ἐμέ χῶμα ἀρθὲν καὶ πλασθὲν ἔλθῃ πρὸς ἐμέ. ἄγγελοι δὲ τότε ἀναλαβόμενοι αὐτὸ ἔθεντο ἐπὶ τῇ πέτρᾳ, ἕως οὗ ἀπέθανεν ὁ πατήρ αὐτοῦ, καὶ ἀμφοτέροι ἐτάφησαν κατὰ πρόσταξιν θεοῦ εἰς τὰ μέρη τοῦ παραδείσου, εἰς τὸν τόπον ἐν ᾧ εὗρεν τὸν χοῦν ὁ θεός. καὶ ἀπέστειλεν ὁ θεός ἑπτὰ ἀγγέλους εἰς παράδεισον, καὶ ἦγαγον εὐωδίας πολλὰς καὶ ἐτίθουν αὐτάς ἐν τῇ γῇ.

³⁹ Per has ultimas libelli sectiones plura confusa et interpolata esse videntur. Ad quae corrigenda codicem D aliquando facturum esse sperare licet. Nunc quidem quae in codice C inventa sunt, quamvis vitiosa edenda duximus. ἐπὶ τ. γῆν ἐν τῷ παραδείσῳ: sic | ὅπως ἢ καθήμενος: codex ὅποιοι καθήμενον. Dubitabam utrum ἢς an ἡ darem.

⁴⁰ Ἐλαιον τοῦ ἐλαίου: cod. ἔλ. καὶ τοῦ ἐλ. | δὲ post ἐλάλησεν: cod. om | Ἐνεχθήτω: cod. -χῆτε | πολλὰ γὰρ φροντίσας: cod. πολλὰ γράφων τίσας | οὐκ ἤδυνήθη: cod. οὐκουν ἡδυνήθη | γὰρ post ἐδέχετο: cod. om | ἐταῖρον: sic cod., non ἑτερον

καὶ οὕτως ἔλαβον τὰ δύο σώματα καὶ ἔθαψαν αὐτὰ εἰς τὸν τόπον ὃν ὥρυξαν καὶ οἰκοδόμησαν.

⁴¹ Ἐκάλεσεν δὲ ὁ θεὸς τὸν Ἀδὰμ καὶ εἶπεν· Ἀδὰμ· Ἀδὰμ· καὶ ἀποκριθὲν τὸ σῶμα ἐκ τῆς γῆς εἶπεν· Ἰδοὺ ἐγώ, κύριε. καὶ λέγει αὐτῷ ὁ κύριος· εἰπὼν σοι ὅτι γῆ, καὶ εἰς γῆν ἀπελεύσει. πάλιν τὴν ἀνάστασιν ἐπαγγέλλομαί σοι· ἀναστήσω σε ἐν τῇ ἐσχάτῃ ἡμέρᾳ ἐν τῇ ἀναστάσει μετὰ παντός ἀνθρώπου τοῦ ἐκ τοῦ σπέρματός σου.

⁴² Μετὰ δὲ τὰ ῥήματα ταῦτα ἐποίησεν ὁ θεὸς σφραγῖδα τρίγωνον καὶ ἐσφράγισεν τὸ μνημεῖον, ἵνα μηδεὶς τι ποιήσῃ αὐτῷ ἐν ταῖς ἑξ ἡμέραις, ἕως οὗ ἀποστράφῃ ἡ πλευρὰ αὐτοῦ πρὸς αὐτόν. παραθέντος δὲ τοῦ φιλανθρώπου θεοῦ καὶ τῶν ἁγίων ἀγγέλων εἰς τὸν τόπον αὐτοῦ μετὰ τὰς ἑξ ἡμέρας ἐτελεύτησεν καὶ ἡ Εὐα. ζώτης δὲ αὐτῆς ἔκλαυσε περὶ τῆς κοιμήσεως αὐτῆς διὰ τὸ μὴ γινώσκειν τοῦ μὲλλοι τεθῆναι τὸ σῶμα αὐτῆς. παρόντος γὰρ τοῦ κυρίου ἐν τῷ παραδείσῳ ὅτε ἐκήδευσαν τὸν Ἀδὰμ, ἐκείματο καὶ αὐτῇ καὶ οἱ παῖδες αὐτῆς πλὴν τοῦ Σήθ, ὡς ἔφην. παρεκάλεσεν δὲ ἡ Εὐα ἐν τῇ ὥρᾳ τῆς τελευτῆς αὐτῆς ὡς ἵνα ταφῇ ὅπου ἦν ὁ Ἀδὰμ ὁ ἀνὴρ αὐτῆς, λέγουσα οὕτως· δέσποτά μου, κύριε καὶ θεὲ πάσης ἀρετῆς, μὴ ἀπαλλοτριώσῃς με τὴν δούλην σου ἀπὸ τοῦ σώματος Ἀδὰμ· ἀπὸ γὰρ τῶν μελῶν αὐτοῦ ἐποίησάς με· ἀλλὰ ἀξίωσόν με, καὶ μετὰ τὴν ἀναξίαν καὶ ὁμάρτωλόν, ἐπὶ τὸ σῶμα αὐτοῦ συνταφῆναι. καθὼς καὶ μετ' αὐτοῦ συνήμην ἐν τῷ παραδείσῳ καὶ μετὰ τὴν παράβασιν ἀχώριστος, οὕτως καὶ οὐδεὶς μὴ χωρίσῃ ἡμᾶς. μετὰ οὖν τὸ εὐξασθαι ἀναβλέψασα εἰς τὸν οὐρανὸν ἀνέστη, τὸ στῆθος αὐτῆς τύπτουσα καὶ λέγουσα· θεὲ τῶν ἀπάντων, δέξαι τὸ πνεῦμά μου. καὶ εὐθέως παρεδώκε τῷ θεῷ τὸ πνεῦμα αὐτῆς.

οἰκοδόμησαν· ita codex

⁴¹ ἐπαγγέλλομαι· cod. ἀπαγγ.

⁴² τὰ ῥήματα· cod om xδ | ἵνα μηδεὶς τι ποιήσῃ· cod. ἦν ὁ μηδεὶς τῇ πηγῇ | ἀποστράφῃ· cod. ἀπεστράφοι | παραθέντος ita codex | μετὰ τὰς etc· cod μετὰ τῶν ἑξ ἡμερῶν | περὶ τῆς· cod. παρὰ τῆς | ἐκήδευσαν· cod. -σεν | ὡς ἔφην· in cod. esse relatum mihi est· ὡς ἔφηνεν εἰπεῖν | ὡς ἵνα· ita cod. | πάσης ἀρετῆς· sic in cod. | ἀπὸ τοῦ σώματος· cod. habere dicitur εἰσώματος | ἀχώριστος· sic, non -ιστως | ἀνέστη· cod. ἀνέστησε

⁴³ Τελευτησάσῃ δὲ παρεγένετο ὁ ἀρχάγγελος Μιχαήλ, καὶ ἐλθόντων τριῶν ἀγγέλων ἔλαβον τὸ σῶμα αὐτῆς καὶ ἔθαψαν αὐτὸ ὅπου ἦν τὸ σῶμα τοῦ Ἀβελ. καὶ εἶπεν ὁ ἀρχάγγελος Μιχαήλ πρὸς τὸν Σήθ· οὕτως κήδευσον πάντα ἄνθρωπον ἀποθνήσκοντα ἕως ἡμέραν τῆς ἀναστάσεως. μετὰ δὲ τὸ δοῦναι τοῦτον τὸν νόμον εἶπεν πρὸς αὐτόν· παρ' ἐξ ἡμέρας μὴ πενθήσητε. τῇ δὲ ἐβδόμῃ ἡμέρᾳ κατὰπαυσον καὶ εὐφρανέσθαι ἐπ' αὐτῇ, ὅτι ἐν αὐτῇ ὁ θεὸς καὶ ἡμεῖς οἱ ἄγγελοι εὐφρανόμεθα ἐν τῇ μεταστάσει ἀπὸ γῆς δικαίᾳ ψυχῇ. ταῦτα εἰπὼν ὁ ἀρχάγγελος Μιχαήλ ἀνῆλθεν εἰς τὸν οὐρανόν, δοξάζων καὶ λέγων τὸ ἀλληλουϊα, ἅγιος ἅγιος ἅγιος κύριος, εἰς δόξαν θεοῦ πατρὸς, ἔτι αὐτῷ πρέπει δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ καὶ ζωοποιῷ αὐτοῦ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

⁴³ καὶ εἶπεν ὁ ἀρχ. -- Σήθ: ita C; D καὶ μετὰ ταῦτα ἐλάλησεν Μιχαήλ τῷ Σήθ λέγων. Ab hoc enim inde loco notavi codicis D scripturam, quam quidem codici C praestare ex brevi hac textus parte satis apparet. | πάντα ἄνθρ. ἀποθνήσκοντα: ita D; C πάν ἄνθρ. ἀποθνήσκον | ἕως ἡμέραν τῆς: ita D; C om ἡμέραν | μετὰ δὲ -- (τοῦτον τὸν pro αὐτὸν reposuimus) -- παρ' ἐξ ἡμέρας (ita scribendum duximus; ex ipso codice ἡμερῶν descripsimus) μὴ πενθήσητε: ita D; C vero post τῆς ἀναστάσεως nil addit nisi καὶ ἕως ἡμερῶν ζ' (ita enim, non ῥ' legendum videtur) μὴ πενθήσητε. Idem codex in seqq. omittit quas deesse nequeunt. | τῇ δὲ -- ἐπ' αὐτῇ: ita D; C male om | ἡμεῖς οἱ ἄγγ. cum C; D οἱ ἄγγ. ἡμεῖς | ἐν τῇ μεταστάσει -- ψυχῇ cum C; D μετὰ τῆς δικαίας ψυχῆς τῆς μεταστάσεως ἀπὸ τῆς γῆς | ταῦτα -- ἀνῆλθεν cum C; D καὶ ταῦτα εἶπ. ὁ ἄγγελος ἀνῆλθε. | τὸ ἀλληλουϊα: D om τό, praeterea nihil addit praeter haec: ὃ ἢ δόξα, τὸ κράτος εἰς τοὺς (τοὺς in C deest) αἰῶν. τῶν αἰών. ἀμήν.

II. APOCALYPSIS ESDRAE.

Λόγος καὶ ἀποκάλυψις τοῦ ἁγίου προφήτου Ἐσδράμ καὶ ἀγαπητοῦ τοῦ θεοῦ.

Ἐγένετο ἐν τῷ τριακοστῷ ἔτει δευτέρᾳ¹ καὶ εἰκάδι τοῦ μηνὸς ἡμην² ἐν τῷ οἴκῳ μου, καὶ ἔκραξα³ λέγων πρὸς τὸν ὕψιστον· κύριε, δὲς τὴν δόξαν, ἵνα ἴδω⁴ τὰ μυστήριά σου. καὶ νυκτὸς γεναμένης ἦλθεν ἄγγελος Μιχαὴλ ὁ ἀρχάγγελος, καὶ λέγει μοι· ἄρτι τὸν προφήτην Ἐσδράμ⁵ ἄφησον ἑβδομάδας ἑβδομήκοντα.⁶ καὶ ἐνήστευσα καθὼς εἶπέν μοι. καὶ ἦλθε Ῥαφαὴλ ὁ ἀρχιστράτηγος, καὶ ἔδωκέν μοι ζῶδον στυρακίνην⁷. καὶ ἐνήστευσα δις ἑξήκοντα ἑβδομάδας. καὶ ἴδον τὰ μυστήρια τοῦ θεοῦ καὶ τοὺς ἀγγέλους αὐτοῦ, καὶ εἶπον πρὸς αὐτούς· θέλω δικάσασθαι τὸν θεὸν περὶ τὸ γένος τῶν Χριστιανῶν· καλὸν μὴ γεννηθῆναι τὸν ἄνθρωπον ἢ εἰσελθεῖν⁸ ἐν τῷ κόσμῳ. ἀνελήφθη ἐν εἰς τὸν οὐρανόν, καὶ ἴδον ἐν τῷ πρώτῳ οὐρανῷ στρατηγίαν ἀγγέλων μεγάλην, καὶ ἀπήγαγόν με εἰς τὰς κρίσεις. καὶ ἤκουσα⁹ φωνῆς λεγούσης μοι·¹⁰ ἐλέησον ἡμᾶς, ἐκλεκτὲ τοῦ θεοῦ, Ἐσδράμ. τότε ἠρξάμην λέγειν· οὐαὶ τοῖς ἁμαρτωλοῖς, ὅταν ἴδωσιν τὸν δίκαιον

¹ codex δευτέρῃ ² ἡμην pro ἡμη dedimus. Videtur una nomen mensis ex-
cidisse ³ ἔκραξα: cod. κράξας ⁴ ἵνα ἴδω: cod. ἵνα ἴδω, superscripto ἱ super ἄ
⁵ ἄρτι τὸν προφήτην Ἐσδράμ: ita prorsus codex ⁶ ante ἑβδομήκοντα, quod ut
solet εὐδομήκ. scribitur, supplevimus ἑβδομάδας (εὐδομ. scribi solitum, ut sit
etiam in codice paullo post) ⁷ στυρακίνην: codex στηράκην ⁸ ἢ εἰσελθεῖν: co-
dex ἡσελθεῖν ⁹ ἤκουσα: codex ἤκουσαν, ut supra ἐνήστευσαν (priori loco) pro
ἐνήστευσα ¹⁰ μοι: codex με, item paullo post ἐκλεκτὰ pro ἐκλεκτῇ

ὑπὲρ ἀγγέλων, καὶ αὐτοὶ εἰς τὴν γένναν τοῦ πυρός. καὶ εἶπεν Ἐσδράμ· ἐλέησον τὰ ἔργα τῶν χειρῶν σου, εὖσπλαγχνε καὶ πολυελεος· ἐμὲ κρίνον ὑπὲρ τῶν ψυχῶν τῶν ἀμαρτωλῶν· συμφέρει γὰρ μίαν ψυχὴν κολάσασθαι, καὶ μὴ ὅλον τὸν κόσμον εἰς ἀπώλειαν ὑπάγειν. καὶ εἶπεν ὁ θεός· ἐγὼ τοὺς δικαίους ἀναπαύσωμαι¹¹ ἐν τῷ παραδείσῳ, καὶ ἐλεήμων καθίστηκα. καὶ εἶπεν Ἐσδράμ· κύριε, τοὺς δικαίους τί χαρίζεις; ὥσπερ γὰρ μίσθιος ἐξυπηρετησάμενος τὸν χρόνον αὐτοῦ . . .¹², οὕτως καὶ ὁ δίκαιος ἀπέλαβεν τὸν μισθὸν αὐτοῦ ἐν οὐρανοῖς. ἀλλὰ τοὺς ἀμαρτωλοὺς ἐλέησον· οἶδαμεν γὰρ ὅτι ἐλεήμων εἶ. καὶ εἶπεν ὁ θεός· οὐκ ἔχω πῶς αὐτοὺς ἐλεήσω. καὶ εἶπεν Ἐσδράμ ὅτι τὴν ὀργὴν σου οὐχ¹³ ὑποφέρουσιν. καὶ εἶπεν ὁ θεός ὅτι τῶν τοιούτων ταῦτα. καὶ εἶπεν ὁ θεός· θέλω ἔχειν σε ὡς καὶ Παῦλον καὶ Ἰωάννην· σὺ δδούς μοι ἀδιάφθορον τὸν ἀσύλητον θησαυρόν, τὸ κειμήλιον τῆς παρθενίας, τὸ τεῖχος τῶν ἀνθρώπων. καὶ εἶπεν Ἐσδράμ· καλὸν τὸ μὴ γεννηθῆναι τὸν ἄνθρωπον, καλὸν τὸ μὴ εἶναι ἐν βίῳ· τὰ ἄλλα καλλίον εἰσιν παρὰ τὸν ἄνθρωπον, ὅτι κόλασιν οὐκ ἔχουσιν· ἡμᾶς δὲ ἔλαβες¹⁴ καὶ εἰς κρίσιν παρέδωκας. οὐαὶ τοὺς ἀμαρτωλοὺς ἐν τῷ μέλλοντι αἰῶνι, ὅτι ἀτελεύτητος αὐτῶν ἡ κρίσις καὶ ἡ φλόξ¹⁵ ἄσβεστος. ταῦτα αὐτῷ λαλοῦντός μου ἦλθεν Μιχαὴλ καὶ Γαβριήλ καὶ οἱ ἀπόστολοι πάντες, καὶ εἶπον· χαῖρε, πιστὲ τοῦ θεοῦ ἄνθρωπε. καὶ εἶπεν Ἐσδράμ·¹⁶ ἀνάστα καὶ δεῦρο μετ' ἐμοῦ, κύριε, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· ἰδοὺ δίδωμί σοι τὴν διαθήκην μου, ἐμοῦ τε καὶ σοῦ, ἵνα παραδέξητε. καὶ εἶπεν Ἐσδράμ· ἐπὶ τὸ εὖ σου δικασώμεθα. καὶ εἶπεν ὁ θεός· ἐρώτησον Ἀβραάμ τὸν πατέρα¹⁷ ὑμῶν, ποῖον υἱὸν δικάζεσθαι ἐν πατρὶ¹⁸ καὶ δεῦρο δικάζου μεθ' ἡμῶν. καὶ εἶπεν Ἐσδράμ· ζῇ κύριος, οὐ μὴ παύσεμαι δικαζόμενός σε ὑπὲρ τὸ γένος τῶν Χριστιανῶν· πεῦ εἰσὶν τὰ ἐλέη σου τὰ ἀρχαῖα, κύριε; πεῦ σου ἡ μακροθυμία; καὶ εἶπεν ὁ θεός· ὡς ἐποίησα νύκτα καὶ ἡμέραν,

¹¹ ἀναπαύσωμαι: ita codex ¹² sequitur in codice: καὶ πορεύεται καὶ πάλιν δούλος δουλεύσει τοῖς κυρίοις αὐτοῦ ἐπιτυχεῖν. ¹³ οὐχ: cod. οὐκ, rursus infra (⁵³)

¹⁴ ἔλαβες: priores tantum litterae Ελ certae sunt; reliquas coniecimus ¹⁵ cod. ἡ φλόγ ¹⁶ supplevimus καὶ εἶπ. Ἐσδρ., sed etiam plura excidisse videntur

¹⁷ ita codex ¹⁸ ποῖον υἱὸν etc.: ita codex

ἐποίησα τὸν δίκαιον καὶ τὸν ἁμαρτωλόν, καὶ ἔπρεπεν ὡς ὁ δίκαιος πολιτεύεσθαι. καὶ εἶπεν ὁ προφήτης· τὸν πρωτόπλαστον Ἀδὰμ τὸν πρῶτον τίς ἐποίησεν; καὶ εἶπεν ὁ θεός· αἱ χεῖρές μου αἱ ἄχρανται, καὶ ἐθέμην αὐτὸν ἐν τῷ παραδείσῳ φυλάττειν τὴν νομὴν τοῦ ξύλου τῆς ζωῆς· ἔπειτα οὖν παρακλήν κτησάμενος τοῦτο ἐν παραβάσει πεποίηκεν.¹⁹ καὶ εἶπεν ὁ προφήτης· οὐχὶ ὑπὸ ἀγγέλου ἐφρουρεῖτο;²⁰ ἀλλ' ἐὰν μὴ σὺ ἐδωρήσω αὐτῷ²¹ τὴν Εὐαν, οὐ μὴ ἠπάτησεν αὐτὴν ὁ ὄφις· σὺ²² δὲ ὃν θέλεις σῶξεις, καὶ ὃν θέλεις ἀπολεῖς.²³ καὶ εἶπεν ὁ προφήτης· δευτέραν²⁴ διελθωμεν, κύριέ μου, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· πῦρ βάλλω²⁵ ἐπὶ Σόδομα καὶ Γόμορρα. καὶ εἶπεν ὁ προφήτης· κύριε, ἀξίως ἐπάγεις²⁶ ἐφ' ἡμᾶς. καὶ εἶπεν ὁ θεός· αἱ ἁμαρτίαι ὑμῶν ὑπεράγουσιν τὴν χρηστότητάν²⁷ μου. καὶ εἶπεν ὁ προφήτης· ὑπόμνησον²⁸ τῶν γραφῶν, ὁ πατήρ μου ὁ ἐκμετρήσας²⁹ τὴν Ἱερουσαλήμ καὶ ἀνορθώσας αὐτήν· ἐλέησον, δέσποτα, τοὺς ἁμαρτωλοὺς· ἐλέησον τὴν σὴν πλάσιν· οἰκτείρησον τὰ ἔργα σου. τότε ἐμνήσθη ὁ θεός τῶν ποιημάτων αὐτοῦ, καὶ λέγει πρὸς³⁰ τὸν προφήτην· πῶς ἔχω αὐτοὺς ἐλεῆσαι;³¹ ὄξος καὶ χολὴν με ἐπότισαν, καὶ οὐδὲ τότε³² ἐμετενόησαν.³³ καὶ εἶπεν ὁ προφήτης· ἀποκάλυψόν σου τὰ Χερουβιμ καὶ ἔλθωμεν ὁμοῦ εἰς κρίσιν, καὶ δεῖξόν μοι τὴν ἡμέραν τῆς κρίσεως, ποία ἐστίν. καὶ εἶπεν ὁ θεός· ἐπλανήθης, Ἐσδράμ· τοιαύτη γὰρ ἐστὶν ἡ ἡμέρα τῆς κρίσεως, ἐν ᾗ ὑετὸς ἐπὶ τῆς γῆς οὐ γίνεται.³⁴ ἐστὶν γὰρ κατὰ τὴν ἡμέραν ἐκείνην ἐλεεινὸν κριτήριον. καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσομαι δικαζόμενός σε, ἐὰν μὴ ἴδω τὴν ἡμέραν τῆς συντε-

¹⁹ cod. ἐπειδὴ οὖν παρακ. κτισάμενος τοῦτον ἐν παραβάσει πεποίηκεν. Horum loco quae reposui dubito an revera locum sanaverint ²⁰ post ἐφρουρεῖτο haec in codice scripta sunt: καὶ εἶπον τῶν (καὶ ὑπὸ τῶν? καὶ τῇ τῶν?) Χερουβιμ· ζωῇ ἐφυλάττετο· εἰς τὴν (corrige τὸν) ἀτελεύτητον αἰῶνα· καὶ πῶς ὑπατίζη (i. e. ἠπατήζη) ὁ ἡπ' (i. e. ὑπ') ἀγγέλων φυλαττόμενος(;) ἐκέλεβες (i. e. ἐκέλευες) παραγενέσθαι πάντος (πάντας?) καὶ πρόσσεχε τὰ ὑπ' ἐμοῦ λεγόμενα ²¹ μὴ σὺ ἔδωρ. αὐτῷ: codex μὴ σοὶ ἔδωρ. αὐτὴν ²² σὺ: codex εἰ. Illud aptius videbatur ²³ codex ἀπολῆς ²⁴ δευτέραν: sic codex ²⁵ codex βάλλω ²⁶ codex ἐπάγης. Inde a πῦρ βάλλω textus vix sanus est ²⁷ ita codex, ut supra πατέραν, et infra alia similia ²⁸ ὑπόμνησον: ita dedimus pro codicis scriptura ὑπόμνημα ²⁹ ὁ ἐκμετρήσας: articulum supplevimus ³⁰ πρὸς supplevimus ³¹ ἐλεῆσαι: codex ἐλεήσω ³² καὶ οὐδὲ τότε: codex καὶ ὡς οὐδὲ τοῦτοι ³³ ἐμετενόησαν: sic ³⁴ ἐν ᾗ ὑετὸς etc.: ita haec in codice leguntur

λείας· και ειπεν ὁ θεός·³⁵ ἐξαριθμήσον τοὺς ἀστέρας και τὴν ἄμμον τῆς θαλάσσης· και εἰ δυνήσκει³⁶ ταύτην ἐξαριθμῆσαι, δύνασαι και μετ' ἐμοῦ δικάζεσθαι· και ειπεν ὁ προφήτης· κύριε, εἶδας ὅτι σάρκα φορῶ ἀνθρωπίνην, και πῶς δύναμαι ἀριθμῆσαι τοὺς ἀστέρας τοῦ οὐρανοῦ και τὴν ἄμμον τῆς θαλάσσης; και ειπεν ὁ θεός· προφήτά μου ἐκλεκτέ, οὐδεὶς ἄνθρωπος γινώσκει τὴν ἡμέραν ἐκείνην τὴν μεγάλην και ἐπιφάνειαν³⁷ τὴν κατέχουσαν κρῖναι τὸν κόσμον· διὰ σέ, προφήτά μου, εἰπόν σοι τὴν ἡμέραν, τὴν δὲ ὥραν οὐκ εἰπόν σοι· και ειπεν ὁ προφήτης· κύριε, εἰπέ μοι και τὰ ἔτη· και ειπεν ὁ θεός· ἐὰν ἴδω τὴν δικαιοσύνην τοῦ κόσμου, ὅτι ἐπλέονασεν, μακροθυμήσω ἐπ' αὐτούς· εἰ δὲ μή, ἐκτενώ τὴν χεῖρά μου και ἀπὸ τῶν τεσσάρων περάτων δράξομαι τὴν εἰκουμένην και συνάξω πάντας εἰς τὴν κοιλιάδα τοῦ Ἰωσαφατ και ἐξαλείψω τὸ γένος τῶν ἀνθρώπων, και οὐκέτι ἡ κόσμος· και ειπεν ὁ προφήτης· και πῶς ἔχει δοξάζεσθαι ἡ δεξιὰ σου; και ειπεν ὁ θεός· ἐγὼ δοξάζομαι ὑπὸ τῶν ἀγγέλων μου· και ειπεν ὁ προφήτης· κύριε, εἰ ἐλογίζου ταῦτα, διὰ τί ἐπλασας τὸν ἄνθρωπον; σὺ εἶπας πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν· πληθύων πληθυνῶ τὸ σπέρμα σου ὡς τὰ ἄστρα τοῦ οὐρανοῦ και ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· και ποῦ ἐστὶν ἡ ἐπαγγελία σου; και ειπεν ὁ θεός· πρῶτον ποιήσω σεισμὸν εἰς πτωσιν³⁸ τετραπέδων και ἀνθρώπων· και ὅταν ἴδῃτε ὅτι ἀδελφὸς ἀδελφὸν παραδίδει,³⁹ εἰς θάνατον και τέκνα ἐπὶ γονεῖς ἀναστήσονται και γυνὴ τὸν ἄνδρα τὸν ἴδιον καταλιμπάνει⁴⁰, και ὅταν ἔθνος πρὸς ἔθνος ἐπαναστῇ ἐν πολέμῳ, τότε γνώσεσθε ὅτι ἐγγύς ἐστιν τὸ τέλος· τότε οὖν οὔτε ἀδελφὸς ἀδελφὸν ἐλπεῖ οὔτε ἀνὴρ γυναῖκα, οὐ τέκνα γονεῖς, οὐ φίλοι φίλους, οὐ δοῦλος τὸν κύριον· αὐτὸς ἀναβήσεται γὰρ ὁ ἀντικείμενος τοῖς ἀνθρώποις ἀπὸ τῶν ταρτάρων και ἐνδείξεται πολλὰ τοῖς ἀνθρώποις·⁴¹ τί σε ποιῶ, Ἐσδράμ, και δικάζω μετ' ἐμοῦ; και ειπεν ὁ προφήτης· κύριε, οὐ μὴ παύσομαι τοῦ δικάζεσθαί σε· και ειπεν ὁ θεός· ἐξαριθμή-

³⁵ και ειπεν ὁ θεός: haec supplevimus ³⁶ δυνήσκει: sic, sed pro ei quod praecedit ἡ scriptum est ³⁷ και ἐπιφάνειαν (codex -άνειαν): sic, non ut suspicari possis και ἐπιφανῇ ³⁸ σεισμὸν εἰς πτωσιν: codex σεισμοῦ πτωσιν ³⁹ παραδίδει: codex παραδίδη ⁴⁰ codex καταλιμπάνει ⁴¹ haec sic in codice

σαι⁴² τὰ ἄνθη τῆς γῆς· εἰ ταῦτα δυνήσῃ⁴³ ἐξαριθμῆσαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι. καὶ εἶπεν ὁ προφήτης· κύριε, οὐ δύναμαι ἐξαριθμῆσαι, σάρκα ἀνθρωπίνην φορῶ· ἀλλ' οὐδὲ παύσσομαι δικαζόμενός σε. θέλω, δεσπότα, ἰδεῖν καὶ τὰ κατώτερα μέρη τοῦ ταρτάρου. καὶ εἶπεν ὁ θεός· κάτελθε καὶ ἴδε. καὶ ἔδωκέν μοι Μιχαὴλ καὶ Γαβριὴλ καὶ ἄλλους τριάκοντα τέσσαρας ἀγγέλους, καὶ κατέβην ἐγδοίκοντα καὶ πέντε βαθμούς, καὶ κατήγαγόν με κάτω βαθμούς πεντακοσίους, καὶ ἶδον πύρινον θρόνον, καὶ ἐπ' αὐτὸν καθεζόμενον γέροντα, καὶ ἀνίλωες αὐτοῦ ἡ κρίσις. καὶ εἶπον πρὸς τοὺς ἀγγέλους· τίς ἐστὶν οὗτος, καὶ τί τὸ ἀμάρτημα αὐτοῦ; καὶ εἰπὸν μοι· οὗτος ὁ Ἡρώδης ἐστὶν ὁ πρὸς καιρὸν γενόμενος βασιλεύς, καὶ ἀπὸ διετοῦς καὶ κατώτερον ἐκέλευσεν ἀνελεῖν τὰ βρέφη. καὶ εἶπον ἐγώ· οὐαὶ τὴν ψυχὴν αὐτοῦ. καὶ πάλιν κατήγαγόν με βαθμούς τριάκοντα, καὶ ἶδον ἐκεῖ βράσματα πυρός, καὶ ἐν αὐτοῖς πλήθος ἀμαρτωλῶν, καὶ τὴν φωνὴν αὐτῶν ἤκουον, τὰς δὲ μορφαὶς οὐκ ἔβλεπον. καὶ κατήγαγόν με κατώτερον βαθμὸς πολλούς, οὓς οὐκ ἤδυνήθηον μετρήσαι. καὶ ἶδον ἐκεῖ ἀνθρώπους γεραιούς, καὶ στρόφιγγες πυρῶμενοι εἰς τὰ ὦτα αὐτῶν στρεφόμενοι. καὶ εἶπον· τίνες οὗτοι, καὶ τί τὸ ἀμάρτημα αὐτῶν; καὶ εἰπὸν μοι· οὗτοί εἰσιν οἱ παρακραταί. καὶ κατήγαγόν με πάλιν ἄλλους πεντακοσίους βαθμούς, καὶ ἶδον ἐκεῖ τὸν σκώληκα τὸν ἀκοίμητον καὶ πῦρ κατακαίειν τοὺς ἀμαρτωλούς. καὶ κατήγαγόν με εἰς τὸ ἔδαφος τῆς ἀπωλείας, καὶ ἶδον ἐκεῖ τὸ δωδεκάπληγον τῆς ἀβύσσου. καὶ ἀπήγαγόν με ἐπὶ τὴν μεσημβρίαν, καὶ ἶδον ἐκεῖ ἄνθρωπον κρεμάμενον ἐκ τῶν βλεφάρων, καὶ οἱ ἄγγελοι ἐμάστιζον αὐτόν. καὶ ἐπηρώτησα· τίς ἐστὶν οὗτος, καὶ τί τὸ ἀμάρτημα αὐτοῦ; καὶ εἶπέν μοι Μιχαὴλ ὁ ἀρχιστράτηγος· οὗτος μητροκοίτης ἐστίν· μικρὸν θέλημα πράξας ἐκελεύσθη οὗτος κρεμασθῆναι. καὶ ἀπήγαγόν με ἐπὶ βορρᾶν, καὶ ἶδον ἐκεῖ ἄνθρωπον σιδηροῖς μοχλοῖς κατεχόμενον. καὶ ἐπερώτησα· τίς ἐστὶν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ λῃγων· ἐγὼ εἰμι ὁ υἱὸς τοῦ θεοῦ καὶ τοὺς λίθους ἄρτους ποιήσας καὶ τὸ

⁴² ἐξαριθμῆσαι: sic in codice. Supra ἐξαριθμῆσον ⁴³ scripsimus δυνήσῃ, ut supra in ipso codice scriptum est. Hoc vero loco codex praebebat δυνῆσαι, unde δυνῆ σὺ, δυνήσῃ, δυνήσῃ pari iure effici licet

ὕδωρ οἶνον. καὶ εἶπεν ὁ προφήτης· κύριε, γνώρισόν μοι ποῖον σχῆμά ἐστιν, καὶ γὰρ παραγγέλλω τὸ γένος τῶν ἀνθρώπων, ἵνα μὴ πιστεῦσωσιν αὐτῷ. καὶ εἶπέν μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ὡς αἶ ἀγροῦ.⁴⁴ ὁ ὀφθαλμός αὐτοῦ ὁ δεξιὸς ὡς ἀστήρ τὸ πρῶτ' ἀνατέλλων, καὶ ὁ ἕτερος ἀσάλευτος· τὸ στόμα αὐτοῦ πῆχυς μία· οἱ ὀδόντες αὐτοῦ σπιθαμιαῖοι· οἱ δάκτυλοι αὐτοῦ ὡς δρέπανα· τὸ ἔχνος τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο· καὶ εἰς τὸ μέτωπον αὐτοῦ γραφή· ἀντίχριστος. ἕως τοῦ οὐρανοῦ ὑψώθη, ἕως τοῦ ἄδου καταβῆσει. ποτὲ μὲν γενήσεται παιδίον, ποτὲ γέρον. καὶ εἶπεν ὁ προφήτης· κύριε, καὶ πῶς σὺ ἀφείς, καὶ πλανᾶται τὸ γένος τῶν ἀνθρώπων; καὶ εἶπεν ὁ θεός· ἄκουσον, προφητά μου· καὶ παιδίον γίνεται καὶ γέρον, καὶ μηδεὶς αὐτῷ πιστεύει ὅτι ἔστιν ὁ υἱός μου ὁ ἀγαπητός. καὶ μετὰ ταῦτα σάλπιγξ, καὶ τὰ μνημεῖα ἀνοιχθήσονται καὶ οἱ νεκροὶ ἀναστήσονται ἄφθαρτοι· τότε ὁ ἀντικείμενος ἀκούσας τῆς φοβερᾶς ἀπειλῆς κρυβήσεται εἰς τὸ σκότος τὸ ἐξώτερον. τότε ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα ἀπολοῦνται· τότε τὸν οὐρανὸν καύσω πῆχας⁴⁵ ὀγδοήκοντα καὶ τὴν γῆν πῆχας⁴⁵ ὀκτακοσίας. καὶ εἶπεν ὁ προφήτης· καὶ ὁ οὐρανὸς τί ἤμαρτεν; καὶ εἶπεν ὁ θεός· ἐπειδὴ . . .⁴⁶ ἐστὶν τὸ κακόν. καὶ εἶπεν ὁ προφήτης· κύριε, καὶ ἡ γῆ τί ἤμαρτεν; καὶ εἶπεν ὁ θεός· ἐπειδὴ ἀκούσας μου ὁ ἀντικείμενος τῆς φοβερᾶς ἀπειλῆς κρυβήσεται, καὶ διὰ τοῦτο χωνεύσω τὴν γῆν, καὶ σὺν αὐτῇ τὸν ἀντάρτην τοῦ γένους τῶν ἀνθρώπων. καὶ εἶπεν ὁ προφήτης· ἐλέησον, δέσποτα, τὸ γένος τῶν Χριστιανῶν. καὶ ἶδον γυναῖκα κρεμαμένην, καὶ τέσσαρα θηρία θηλάζοντα τοὺς μαστοὺς αὐτῆς. καὶ εἰπόν μοι οἱ ἄγγελοι· αὕτη τὸ γάλα ἐφθόνησεν τοῦ δοῦναι, ἀλλὰ καὶ τὰ νήπια ἐν τοῖς ποταμοῖς ἔρριψεν. καὶ ἶδον σκότος δεινὸν καὶ νύκταν οὐκ ἔχουσαν ἄστρα οὐδὲ σελήνην· οὐδὲ ἐστὶν ἐκεῖ νέος ἢ παλαιός, οὐδὲ ἀδελφός μετὰ ἀδελφοῦ, οὐ μήτηρ μετὰ τέκνου, οὐ γυνὴ μετὰ ἀνδρός. καὶ ἐκλαυσα καὶ εἶπον· ὦ δέσποτα κύριε, ἐλέησον τοὺς ἀμαρτωλοὺς. καὶ ἐν τῷ λέγειν με ταῦτα ἦλθεν νεφέλη καὶ ἤρπασέν με καὶ ἀπῆνεγκέν με πάλιν εἰς τοὺς οὐρανούς. καὶ ἶδον ἐκεῖ πολλὰς κρίσεις, καὶ

⁴⁴ sic in codice est ⁴⁵ πῆχας bis codex. Eadem scriptura infra in apoc. Joh.

⁴⁶ in codice est ἐπὶ. Conciliare possis ὑπὸ οὐρανόν. Vix enim ἐπάνω aptum est.

τῷ· ἔως πότε ἀμαρτάνετε καὶ προστίθεσθε τῇ ἀμαρτίᾳ καὶ παροργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ Ἀβραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προσηγορίᾳ, πτωχοὶ δὲ διὰ τὴν ὕλην τῆς ἀμαρτίας; γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα ἡ κτίσις ὑποτάσσεται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνουσα τὸν θεὸν παροργίζει. ⁴πολλάκις γὰρ ὁ μέγας φωνήσας ὁ ἡλίας προσήλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἔως τίνος ἀνέχου ἐπὶ πᾶσαν ἀμαρτίαν τῶν ἀνθρώπων; κέλευσόν μοι, καὶ καταφλέξω αὐτούς· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων ἀλέγεται, ὅπως μετανέησωσιν· εἰ δὲ μή, ἐλεύσονται πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. ⁵πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα προσήλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἡμῖν δεδωκας τὴν ἔξουσίαν τῆς νυκτός, καὶ οὐκ ἐστὶν στέγμεν τὰς κλοπὰς καὶ μοιχείας καὶ αἱματοχυσίας τῶν ἀνθρώπων· κέλευσον ἡμῖν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα. καὶ ἐγένετο φωνὴ· ἡ μακροθυμία μου ἀνέχεται αὐτοῖς, ὅπως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἡξουσιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. ⁶ὁμοίως δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ ἀβραάμ habet dei vivi. Verba τὰ δὲ ἔργα τοῦ σατανᾶ usque ὕλην τῆς ἀμαρτίας in brevius contraxit hunc in modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema ἡ δὲ ἀνθρώπινος φύσις etc. perperam his reddita sunt: sed filii hominum dominantur omnibus creaturis, nisi forte interpres Anglus Syriaca male vertit.

⁴ Syrus hanc sectionem multis exaggerat. Post ἀμαρτ. τ. ἀνθρώπων addit: fornication and adultery and murder and theft and avarice and oppression? All these the sons of men commit on earth. Verba κέλευσον etc. his reddit: Grant me permission, O Lord, that I may take vengeance upon them and without mercy destroy them by burning flame and make known thy power unto them, that they may understand, that thou only art God the Father of Truth. Vocem vero divinam quae respondet his composuit: I have heard and seen everything and know, and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent and their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment, and will reward every man according to his deeds.

⁵ λέγοντες: ita uterque | στέγομεν: uterque στέγωμεν | μοιχείας: uterque μοιχείας | αὐτοῖς: ita Amb et Monac²²; Monac² αὐτούς. Haec sectio apud Syrum simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δέδωκας etc habet: tu solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

⁶ αὐτοῖς: ita rursus uterque | ἡξουσιν: sic h. l. uterque, praegresso bis ἡξου-

θάλασσα ἐβόησεν λέγουσα· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἐβεβήλωσαν υἱοὶ τῶν ἀνθρώπων τὸ ὄνομά σου τὸ ἅγιον· κελυσθόν μοι, καὶ ἐπαναστᾶσα καλύψω τὴν γῆν καὶ ἐξαλείψω ἀπ' αὐτῆς τοὺς υἱοὺς τῶν ἀνθρώπων. καὶ ἐγένετο φωνὴ λέγουσα· ἡ μακροθυμία μου ἀνέχεται αὐτοῖς, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἤξωσιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. Ἑρᾶτε, υἱοὶ τῶν ἀνθρώπων,

σιν. Syrus pro ἡ θάλασσα maria et flumina. Ad τὸ ὄνομά σου τ. ἅγ. addit through their sorcery and their fornication and their lying and their wicked conversations, and by their going astray. Reliqua similiter atque sectiones 4 et 5 exhibet. Addit vero etiam sectionem, qua terra excipit accusationes solis, lunae, maris, ac simile a deo responsum fert. Scripta enim ibi haec sunt: Then also the Earth cried out to God and said: O Lord God, all-powerfull, I am distressed more than all the creatures; I bear up under the sins of men; their adultery and their fornication and their murders and their iniquity and all the wickedness that they do, their sorcery and their witchcraft; as father rises up against his son and slays him, and son against his father; and brother against his brother rises up and defiles his bed; so also neighbour wrongs his neighbour. Even some of those who are called priests and continually offer sacrifices to thy holy name, they also walk in craftiness. I therefore am more oppressed than all the creatures; therefore I am not willing to yield harvests unto them. Grant me permission, O Lord, that I may destroy their harvests, in a manner that they may not bring forth, that they may know thy greatness, after they have been punished. And there came a voice unto it, saying: Everything my eyes behold; and nothing is hidden from me. I bear with them in my long-suffering; and I judge them in my goodness; peradventure they may turn and their sins be forgiven. If they do not repent and come unto me, I will judge with a righteous judgment and reward every man according to his works.

ἡ δὲ etc.: uterque (ut supra) εἰ δὲ et ἀμαρτανή | εὐλογεῖτε: Amb -γιτῶ| δύνοντος etc.: uterque δύν. τῇ τοῦ ἡλίου | ὅ τι: uterque ἦτι | ἔνθα παροικεῖ καλῶς: ita uterque. Haec sectio apud Syrum sic legitur ut non tantum singula pluribus augeantur, sed etiam passim sit quod differat. Scriptum enim est ita: Look on this, O ye sons of men, and see that everything which God has created has a zeal for him; but the sons of men forget him. It is not proper that we forget the long-suffering of God unto us, every day. Repent, therefore, O sons of men; for the Lord is merciful and of tender compassion; repent of your wicked deeds, and praise God without ceasing, by night and by day. And more especially in the evening and the morning pray on account of your sins, on account of evil temptations and snares; for every creature of God praises him always in the morning; and praise is becoming for him from every one. It is also necessary that we offer unto him good works, every one for himself. Everything that a man does from morning until evening, whether good or bad, the guardian angel goes forth in mourning and sorrow on account of men, unto God, namely he who preserves a mortal from all injuries; for in the image of God is he, wherefore the guardianship of the sons of men is committed to an angel. When the angel sees a mortal committing wickedness, the angel is afraid of him; for all the angels,

ἔτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ, ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνει ἐνώπιον τοῦ θεοῦ. διὰ ταῦτα πάντα εὐλογεῖτε τὸν θεὸν ἀκαταπαύστως, ἔτι δὲ μᾶλλον δύνοντος τοῦ ἡλίου. ἐν αὐτῇ γὰρ τῇ ὥρᾳ πάντες οἱ ἄγγελοι ἔρχονται πρὸς τὸν θεὸν προσκυνῆσαι αὐτῷ, καὶ προσάγουσιν τὰ ἔργα τῶν ἀνθρώπων, ἐκαστου ὃ τι ἐπραξεν ἀπὸ πρωῒ ἕως ἑσπέρας, εἴτε ἀγαθὸν εἴτε πονηρὸν. καὶ ὁ μὲν ἄγγελος πορεύεται χαίρων ἐπὶ τὸν ἄνθρωπον, ἔθθα παρκαλεῖ καλῶς· ἄλλος δὲ πορεύεται σκυθρωπάζων. πάντες οἱ ἄγγελοι τῇ τεταγμένῃ ὥρᾳ ἀπαντῶσιν εἰς προσκύνησιν τῷ θεῷ προσεγγεῖν ἐκάστης ἡμέρας τὰ ἔργα τῶν ἀνθρώπων. ἀλλ' ὑμεῖς οἱ ἄνθρωποι ἀδιαλείπτως εὐλογεῖτε τὸν κύριον. ⁸ ὅταν οὖν τῇ τεταγμένῃ ὥρᾳ παραγίνονται οἱ ἄγγελοι οἱ τῶν εὐσεβῶν ἀνδρῶν, χαίροντες καὶ ψάλλοντες ἀπαντῶσιν εἰς προσκύνησιν τῷ κυρίῳ, καὶ ἰδοὺ τὸ πνεῦμα τοῦ θεοῦ πρὸς αὐτούς· πόθεν ἦλθατε χαίροντες; οἱ δὲ ἀποκριθέντες εἶπον· ἀπὸ τῶν εὐσεβῶν ἀνδρῶν πάρεσμεν, οἵτινες ἐν πάσῃ εὐσεβείᾳ τὸν βίον αὐτῶν διάγουσιν, φοβούμενοι τὸ ὄνομα τοῦ θεοῦ. κέλευσον αὐτούς, κύριε, ἕως τέλους μέναι ἐν τῇ δικαιοσύνῃ σου. καὶ ἦλθε· πρὸς αὐτούς φωνή· καὶ ἐφύλαξα καὶ φυλάξω αὐτούς ἀπροσκόπτους ἐν τῇ βασιλείᾳ μου. ⁹ καὶ ὡς ἐγένετο αὐτούς ἀποστῆναι, ἦλθον ἕτεροι ἄγγελοι

guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known, therefore prayer is appointed at that time, that peradventure at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night. Remember therefore, O ye sons of men, and praise God all your days, and especially at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men.

⁸ παραγίνονται: ita uterque. Item ἐγένετο. Ceterum Syrus non habet quae huic sectioni respondeant.

⁹ λάμπων: ita uterque. Quae sectione nona leguntur, Syrus his expressit: Like (praecesserunt verba the sons of men: vide ad sect. 7.) as the other angels in their time run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: Whence come my armies and my glorious angels, the messengers of glad tidings? and those angels of the righteous enter and say unto him: O Lord, now from holy men, who have come out from the world for thy holy name, have we come: some of them dwell in caves, and others in holes of the earth, weeping and distressed and tormented on account of their sins and the sins of this world; while they are hungry and thirsty for thy name's sake;

Ἰλαρῷ τῷ προσώπῳ, λάμπων ὡς ἥλιος· καὶ ἰδοὺ φωνὴ πρὸς αὐ-
τοῦς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐληλύθα-
μεν ἀπ' ἐκεῖνων τῶν ἀποταξαμένων τῷ κόσμῳ καὶ τὰ ἐν κόσμῳ
διὰ τὸ ὄνομά σου τὸ ἅγιον, εἴτινες ἐν ἐρημίαις καὶ ὄρεσιν καὶ
σπηλαίοις καὶ ταῖς ὅποις τῆς γῆς ἐπὶ χερμευναῖς καὶ νηστεαῖς
τὸν βίον αὐτῶν ἐκτελοῦσιν. κλειυσον ἡμᾶς εἰναι σὺν αὐτοῖς,
καὶ ἦλθεν φωνή· ἀπελθατε ἐν εἰρήνῃ σὺν αὐτοῖς, φυλάττοντες
αὐτούς. ¹⁰ ἔτι τούτων ἀπερχομένων ἰδοὺ ἕτεροι ἄγγελοι ἦλθον
προσκυνῆσαι ἐνώπιον τοῦ θεοῦ πενθοῦντες καὶ κλαίοντες, καὶ τὸ
πνεῦμα ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν, καὶ ἐγένετο φωνὴ πρὸς
αὐτούς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐλη-
λύθαμεν ἀπ' ἐκεῖνων τῶν ἐπικληθέντων τῷ ὀνόματί σου καὶ θου-
λευόντων τῇ ὕλῃ τῆς ἀμαρτίας· τί οὖν χρή ἐνέμοις θανατοῦναι;
καὶ ἐγένετο φωνὴ πρὸς αὐτούς· μὴ παύσασθαι τούτοις θανατοῦναι·
ἵσως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἤξουσιν πρὸς με καὶ γὰρ αὐτοὺς
κρινῶ. γινώτε, υἱοὶ τῶν ἀδελφῶν, ὅτι πάντα τὰ πραττόμενα

and they have girded their loins and hold a fast hand on good works, and cry out and say continually: Our heart is ready to God; and thank without blame and praise and give thanks at all hours, while they weep and make lamentation. And we also with them, who are their angels, we mourn with them, (1) Lord. And behold the voice of God unto them, saying: Know ye themselves, (1) ye my angels and my ministers. that you are here; but my grace and my remembrance, which is my beloved Son, is with them; and he accompanies them in their woes, and in their death glorifies them; and will not cast them off, neither by night nor by day: for their words are the dwelling-place of my beloved Son.

[illegible]

III. APOCALYPSIS PAULI.

Ἀποκάλυψις τοῦ ἁγίου ἀποστόλου Παύλου· ἅπερ αὐτῷ ἀπεκαλύφθη, ἡνίκα ἀνέβη ἕως τρίτου οὐρανοῦ καὶ ἠρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ξήματα.

¹ Οἰκούντός τις αἰσιματικῷ ἐν Ἰαρσῷ τῇ πόλει εἰς τὴν οἰκίαν τοῦ ἁγίου Παύλου τοῦ ἀποστόλου [ἐπὶ τῆς ὑπατείας Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως καὶ Γρατιανοῦ τοῦ λαμπροτάτου], ἀπεκαλύφθη αὐτῷ ἄγγελος κυρίου λέγων· τὸν θेमελιον τῆς κίχας ταύτης καταλύσας· ὅπερ εὐρήσεις ἔπαρον. αὐτὸς δὲ φαντασίαν αὐτῷ γεγονέναι ἠγήσατο. ² ἐπιμείναντος δὲ τοῦ ἀγγέλου

¹ uterque οικίαν | γρατιανοῦ ex coniectura dedimus; uterque κωντιανού. Apud Syrum verba ἐπὶ τῆς ὑπατείας usque λαμπροτάτου desiderantur. | τὸν θεμέλιον: uterque τὸ θεμ., sed paullo post τὸν θεμ. | εὐρήσεις: uterque ευρησας, quod vix ferendum duximus | γεγονέναι: in utroque deest

² ἐπιμείναντος: Monac ἐπειμείναντος, Amb ὑπειμείναντος | ἕως τρίτης ὁράσεως: In Syro est angelum secundo ei apparuisse eumque monuisse ut quod sub domus fundamento inventurus esset id palam faceret filiis hominum ut revertentur a mala vitae suae via. | γλωσσόχομον: uterque γλωσσότομον | ἔχοντα: sic uterque | μεταγράψας cum Monac; Amb μεταγράψαι | αὐθεντίμιον: ita uterque. Quae hac sectione breviter scripta sunt, Syrus pluribus aucta praebet. Ita tradit in arcula etiam sandalia quibus ille tempore precandi usus esset et pallium apostoli inventa esse. Plurima vero ad piam rei commentationem pertinent, ad probandum, poenitentiae excitandae causa revelationem Pauli scriptam esse. Pergit enim inde a verbis quae iam adscripsimus hunc in modum: Then that man arose in wrath, and pulled down the building, and dug up the foundation, and found a box of white glass, and in it was that which the saint saw and wrote, namely Paul the apostle, the blessed and divine, with his stockings placed by the side of this Revelation — these stockings he used to wear on his feet at

ωπα λαμπρον ὡς ὁ ἥλιος, περιεζωσμένους ζώνας χρυσαῖς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένον, πεπληρωμένους πάσης πραότητος καὶ ἐλέους. καὶ ἐπηρώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεργεῖν τὰς ψυχὰς τῶν δικαίων, ὅτινες ἀταράχως πρὸς τὸν θεὸν πορεύονται. ¹³ καὶ εἶπον τῷ ἄγγέλῳ· θεῶν ἰδεῖν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἀμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἶδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιόν μου ἐκλειπόμενον. καὶ εἶπον τῷ ἄγγέλῳ· τοῦτό ἐστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπέν μοι· ναί· οὕτως γὰρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἶδον νεφέλην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἐστὶν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν. ¹⁴ ἐγὼ δὲ ἐκλαυσα καὶ εἶπον τῷ ἄγγέλῳ· ἤθελα ἰδεῖν τὰς τῶν

X

ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (*Quae iam sequuntur, a Graecis: οἷτινες ἄταρ. πρ. τ. ὁ. πορ. satis differunt.*) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

¹³ Inter ἶδον et ὅλον τ. κόσμ. in Amb spatium trium fere verborum est; nihil vero eiusmodi in Monac | uterque ἀδικία. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

¹⁴ ἐξόδου ex conjectura addidimus; simile enim quid excidisse apparet | καὶ λέγει μοι usque ἐγγὺς ὕψους: haec ad fidem Syri supplenda iudicavimus. Vi-

τῷ· ἔως πότε ἀμαρτάνετε καὶ προστίθεσθε τῇ ἀμαρτίᾳ καὶ παροργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ Ἀβραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προσηγορίᾳ, πτωχοὶ δὲ διὰ τὴν ὕλην τῆς ἀμαρτίας; γινῶτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνουσα τὸν θεὸν παροργίζει. ⁴πολλάκις γὰρ ὁ μέγας φωνήσας ὁ ἡλὶος προσήλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἔως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἀμαρτίαν τῶν ἀνθρώπων; κέλευσόν μοι, καὶ καταφλέξω αὐτούς· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων ἀλέχεται, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἐλεύσονται πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. ⁵πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα προσήλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἡμῖν δεδωκας τὴν ἐξουσίαν τῆς νυκτός, καὶ οὐκ ἐστὶν στέγμεν τὰς κλοπὰς καὶ μοιχείας καὶ αἱματοχυσίας τῶν ἀνθρώπων· κέλευσον ἡμῖν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα· καὶ ἐγένετο φωνή· ἡ μακροθυμία μου ἀλέχεται αὐτοῖς, ὅπως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἤξουσιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. ⁶ὁμοίως δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ ἀβραάμ habet dei vivi. Verba τὰ δὲ ἔργα τοῦ σατανᾶ usque ὕλην τῆς ἀμαρτίας in brevius contraxit hunc in modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema ἡ δὲ ἀνθρώπων φύσις etc. perperam his reddita sunt: sed filii hominum dominantur omnibus creaturis, nisi forte interpret Anglus Syriaca male vertit.

⁴ Syrus hanc sectionem multis exaggerat. Post ἀμαρτ. τ. ἀνθρώπων addit: fornication and adultery and murder and theft and avarice and oppression? All these the sons of men commit on earth. Verba κέλευσον etc. his reddit: Grant me permission, O Lord, that I may take vengeance upon them and without mercy destroy them by burning flame and make known thy power unto them, that they may understand, that thou only art God the Father of Truth. Vocem vero divinam quae respondet his composuit: I have heard and seen everything and know, and nothing is concealed from me; for my eyes do behold, and my ears do hear; but my goodness and long-suffering bear with them; peradventure they may turn and repent and their sins be forgiven. And if they do not repent and come unto me, I will judge them with a righteous judgment, and will reward every man according to his deeds.

⁵ λέγοντες: ita uterque | στέγομεν: uterque στέγωμεν | μοιχείας: uterque μοιχείας | αὐτοῖς: ita Amb et Monac**; Monac* αὐτούς. Haec sectio apud Syrum simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δέδωκας etc habet: tu solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

⁶ αὐτοῖς: ita rursus uterque | ἤξωσιν: sic h. l. uterque, praegresso bis ἤξου-

καὶ ἶδε τὸ αἰτούμενον. καὶ ἐβλεψα, καὶ ἶδον ἓνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιός ἐστιν, καὶ ἰδοὺ πάντα τὰ ἔργα αὐτοῦ παρίστησαν αὐτῷ ἐν τῇ ὄρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὗρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἶπον πρὸς αὐτήν· ἐπίγινωθι τὸ σῶμα, ὅθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταῦτό ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς ἃ ἐπηγγέλατο ὁ θεὸς τοῖς δικαίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἡσπάσαντο αὐτήν ὡς γνώριμον οὖσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cessation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his work. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

III. APOCALYPSIS PAULI.

Ἀποκαλύψης τοῦ ἁγίου ἀποστόλου Παύλου· ἅπερ αὐτῷ ἀπεκαλύφθη, ἥνίκα ἀνέβη ἕως τρίτου οὐρανοῦ καὶ ἥρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ξήματα.

¹ Οἰκούντος τινος ἀξιωματικοῦ ἐν Ἰαρσῷ τῇ πόλει εἰς τὴν οἰκίαν τοῦ ἁγίου Παύλου τοῦ ἀποστόλου [ἐπὶ τῆς ὑπατείας Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως καὶ Γρατιανοῦ τοῦ λαμπροτάτου], ἀπεκαλύφθη αὐτῷ ἄγγελος κυρίου λέγων· τὸν θεμέλιον τῆς ἐκκλίας ταύτης καταλύσας ὅπερ εὐρήσεις ἔπαρον. αὐτὸς δὲ φαντασίαν αὐτῷ γεγονέναι ἠγήσατο. ² ἐπιμείναντος δὲ τοῦ ἀγγέλου

¹ uterque οικεῖαν | γρατιανοῦ ex coniectura dedimus; uterque κωνσταντοῦ. Apud Syrum verba ἐπὶ τῆς ὑπατείας usque λαμπροτάτου desiderantur. | τὸν θεμέλιον: uterque τὸ θεμ., sed paullo post τὸν θεμ. | εὐρήσεις: uterque ευρησας, quod vix ferendum duximus | γεγονέναι: in utroque deest

² ἐπιμείναντος: Monac ἐπειμείναντος, Amb ὑπειμείναντος | ἕως τρίτης ὁράσεως: in Syro est angelum secundo ei apparuisse eumque monuisse ut quod sub domus fundamento inventurus esset id palam faceret filiis hominum ut revertentur a mala vitae suae via. | γλωσσόκομον: uterque γλωσσότομον | ἔχοντα: sic uterque | μεταγράψας cum Monac; Amb μεταγράψαι | αὐθεντίμιον: ita uterque. Quae hac sectione breviter scripta sunt, Syrus pluribus aucta praebet. Ita tradit in arcula etiam sandalia quibus ille tempore precandi usus esset et pallium apostoli inventa esse. Plurima vero ad piam rei commentationem pertinent, ad probandum, poenitentiae excitandae causa revelationem Pauli scriptam esse. Pergit enim inde a verbis quae iam adscripsimus hunc in modum: Then that man arose in wrath, and pulled down the building, and dug up the foundation, and found a box of white glass, and in it was that which the saint saw and wrote, namely Paul the apostle, the blessed and divine, with his stockings placed by the side of this Revelation — these stockings he used to wear on his feet at

ἕως τρίτης ἐράσεως ἡναγκάσθη ὁ ἀξιωματικὸς καταλύσαι τὸν θεμέλιον, καὶ σκάψας εὗρεν γλωσσόκομον μαρμάρινον ἔχοντα τὴν ἀποκάλυψιν ταύτην, καὶ λαβὼν αὐτὴν ὑπέδειξεν τῷ ἄρχοντι τῆς πόλεως. ὁ δὲ ἄρχων ἰδὼν αὐτὸ κατησφαλισμένον μολύβδῳ ἀπέστειλεν τῷ βασιλεῖ Θεοδοσίῳ, εὐλαβούμενός τι ἕτερον εἶναι· ὅπερ δεξιόμενος ὁ βασιλεὺς καὶ μεταγράψας ἐπεμψεν ἐν Ἱερουσολύμοις τὸ αὐθεντίμιον γράμμα. ἐγγράπτο δὲ ἐν αὐτῷ οὕτως.

³ Ἐγένετο λόγος κυρίου πρὸς με λέγων· εἶπέ τῷ λαῷ τοῦ-

the time of prayer — and his cloak folded up, with this Revelation. When he found them, he brought them unto a judge, thinking that there was something of gold within it. And he carried it, still sealed, to king Theodosius; and that faithful and righteous king opened it, and he saw thus inscribed: Unto you I say, O sinners, for your sake God descended from heaven, and took a body from the Holy Ghost, and was hung upon a tree, that he might make you free from sin. And I sent unto you my just and righteous servants, that ye might turn unto the way of truth; but some of them ye killed, and some of them ye stoned, while they were preaching unto you the truth. But ye believed not all these. And I gave unto you a sacrament (mystery) for the repentance of life, and ye repented not. Now, understand and behold this Revelation: and repent of your wicked ways, and of everything which is hateful in the world. Now ye see the torments which are recorded in this Revelation; and every one who turneth not to the way of repentance shall be thus tormented. Hitherto ye have said: We have not known. Now, behold, ye see everything which is recorded.

Thus Christ gave this vision unto the great and blessed apostle Paul; who, so long as he was in the world, taught and preached; and now also, in this Revelation, He hath made known unto him that the sons of men should turn through him; after his death by this Revelation should they be instructed. Be astonished, O my beloved, at this man of wonders! How much he loved his Lord! And he concealed not from him even one thing of what took place; not in regard to the righteous, nor in regard to the wicked.

This is the last Testament which our Lord sent to the world by the hand of the father of the Gentiles, Paul the great preacher and blessed Apostle. Woe to every one who meets with it and does not truly understand what is signified by it: he shall have no part in the blessings of the just. But every one that turneth from the evil way and places these warnings before his eyes, will not be allowed to sin and, if he sins and repents, his repentance will be accepted. My brethren, stir up your minds, and see how many blessings and joys those have who do the will of God, and how many sorrows attach to the wicked. Do not transgress in any small word, for our Lord says, in the Gospel, that for every idle word which men shall speak they shall give account in the day of judgment. So order your ways that no idle words may escape from your lips, and be an occasion of stumbling to you. Leguntur autem ista omnia ad finem totius libri praepositis verbis: Atque sic haec apocalypsis inventa est.

³ uterque προσηγορία, item εἰ δὲ ἀνδρ. φύσις et παροργίζη. Cum priori-

τῷ· ἔως πότε ἀμαρτάνετε καὶ προστίθεσθε τῇ ἀμαρτίᾳ καὶ παρ-
 οργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ
 Ἀβραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν
 παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προσηγορίᾳ, πτωχοὶ δὲ διὰ
 τὴν ὕλην τῆς ἀμαρτίας; γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα
 ἡ κτίσις ὑποτέτακται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη
 ἀμαρτάνουσα τὸν θεὸν παροργίζει. ⁴πολλάκις γὰρ ὁ μέγας φω-
 στήρ ὁ ἥλιος προσήλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύ-
 ριε ὁ θεὸς ὁ παντοκράτωρ, ἔως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἀμαρ-
 τίαν τῶν ἀνθρώπων; κέλευσόν μοι, καὶ καταφλέξω αὐτούς.
 καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων
 ἀέχεται, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἐλεύσονται πρὸς με
 κἀγὼ αὐτοὺς κρινῶ. ⁵πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα
 προσήλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἡμῖν
 δεδωκας τὴν ἔξουσίαν τῆς νυκτός, καὶ οὐκέτι στέγμεν τὰς κλο-
 πας καὶ μοιχείας καὶ αἱματοχυσίας τῶν ἀνθρώπων· κέλευσον
 ἡμῖν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα. καὶ ἐγένετο φωνή· ἡ
 μακροθυμία μου ἀέχεται αὐτοῖς, ὅπως ἐπιστρέψωσιν· εἰ δὲ
 μήγε, ἤξουσιν πρὸς με κἀγὼ αὐτοὺς κρινῶ. ⁶ὁμοίως δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ ἀβραάμ habet dei vivi. Verba
 τὰ δὲ ἔργα τοῦ σατανᾶ usque ὕλην τῆς ἀμαρτίας in brevius contraxit hunc in
 modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema
 ἡ δὲ ἀνθρώπινος φύσις etc. perperam his reddita sunt: sed filii hominum domi-
 nantur omnibus creaturis, nisi forte interpres Anglus Syriaca male vertit.

⁴ Syrus hanc sectionem multis exaggerat. Post ἀμαρτ. τ. ἀνθρώπων addit:
 fornication and adultery and murder and theft and avarice and oppression? All
 these the sons of men commit on earth. Verba κέλευσον etc. his reddit: Grant
 me permission, O Lord, that I may take vengeance upon them and without mercy
 destroy them by burning flame and make known thy power unto them, that they
 may understand, that thou only art God the Father of Truth. Vocem vero di-
 vinam quae respondet his composuit: I have heard and seen everything and
 know, and nothing is concealed from me; for my eyes do behold, and my ears
 do hear; but my goodness and long-suffering bear with them; peradventure they
 may turn and repent and their sins be forgiven. And if they do not repent and
 come unto me, I will judge them with a righteous judgment, and will reward
 every man according to his deeds.

⁵ λέγοντες: ita uterque | στέγμεν: uterque στέγωμεν | μοιχείας: uterque mu-
 χίας | αὐτοῖς: ita Amb et Monac^{**}; Monac^{*} αὐτούς. Haec sectio apud Syram
 simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δέδωκας etc habet: tu
 solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

⁶ αὐτοῖς: ita rursus uterque | ἤξουσιν: sic h. l. uterque, praegresso bis ἤξου-

ωπα λαμπρον ὡς ὁ ἥλιος, περιεζωσμένους ζώνας χρυσᾶς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένον, πεπληρωμένους πάσης πράξεως καὶ ἐλέους. καὶ ἐπηρώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεγκεῖν τὰς ψυχὰς τῶν δικαίων, ὧς εἴτινες ἀταράχως πρὸς τὸν θεὸν πορεύονται. ¹³ καὶ εἶπον τῷ ἄγγέλῳ· θεῶν ἰδεῖν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἁμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἶδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιόν μου ἐκλειπόμενον. καὶ εἶπον τῷ ἄγγέλῳ· τοῦτό ἐστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπέν μοι· ναί· οὕτως γὰρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἶδον νεφέλην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἐστιν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἁμαρτωλῶν. ¹⁴ ἐγὼ δὲ ἐκλαυσά καὶ εἶπον τῷ ἄγγέλῳ· ἦθελα ἰδεῖν τὰς τῶν

X

ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (*Quae iam sequuntur, a Graecis: οἷτινες ἀταρ. πρ. τ. ὁ. κορ. satis differunt.*) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

¹³ Inter Ἰδὼν et ὅλον τ. κόσμ. in Amb spatium trium fere verborum est; nihil vero eiusmodi in Monac | uterque ἀδικία. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

¹⁴ ἐξόδους ex conjectura addidimus; simile enim quid excidisse apparet | καὶ λέγει μοι usque ἔγγυς θανάτου: haec ad fidem Syri supplenda iudicavimus. Vi-

ἔτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ, ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνει ἐνώπιον τοῦ θεοῦ. διὰ ταῦτα πάντα εὐλογεῖτε τὸν θεὸν ἀκαταπαύστως, ἔτι δὲ μᾶλλον δύνοντος τοῦ ἡλίου. ἐν αὐτῇ γὰρ τῇ ὥρᾳ πάντες οἱ ἄγγελοι ἔρχονται πρὸς τὸν θεὸν προσκυνῆσαι αὐτῷ, καὶ προσάγουσιν τὰ ἔργα τῶν ἀνθρώπων, ἐκαστου ὃ τι ἔπραξεν ἀπὸ πρωῒ ἕως ἑσπέρας, εἴτε ἀγαθὸν εἴτε πονηρὸν. καὶ ὁ μὲν ἄγγελος πορεύεται χαίρων ἐπὶ τὸν ἄνθρωπον, ἔθθα παρκαίει καλῶς· ἄλλος δὲ πορεύεται σκυθρωπάζων. πάντες οἱ ἄγγελοι τῇ τεταγμένῃ ὥρᾳ ἀπαντῶσιν εἰς προσκύνησιν τῷ θεῷ προσενεγκεῖν ἐκάστης ἡμέρας τὰ ἔργα τῶν ἀνθρώπων. ἀλλ' ὑμεῖς οἱ ἄνθρωποι ἀδιαλείπτως εὐλογεῖτε τὸν κύριον. ὅταν οὖν τῇ τεταγμένῃ ὥρᾳ παραγίνονται οἱ ἄγγελοι οἱ τῶν εὐσεβῶν ἀνδρῶν, χαίροντες καὶ ψάλλοντες ἀπαντῶσιν εἰς προσκύνησιν τῷ κυρίῳ, καὶ ἰδοὺ τὸ πνεῦμα τοῦ θεοῦ πρὸς αὐτούς· πόθεν ἦλθατε χαίροντες; οἱ δὲ ἀποκριθέντες εἶπον· ἀπὸ τῶν εὐσεβῶν ἀνδρῶν πάρεσμεν, εἴτινες ἐν πάσῃ εὐσεβείᾳ τὸν βίον αὐτῶν διάγουσιν, φοβούμενοι τὸ ὄνομα τοῦ θεοῦ. κέλευσον αὐτούς, κύριε, ἕως τέλους μέναι ἐν τῇ δικαιοσύνῃ σου. καὶ ἦλθε· πρὸς αὐτούς φωνή· καὶ ἐφύλαξα καὶ φυλάξω αὐτούς ἀπροσκόπτους ἐν τῇ βασιλείᾳ μου. ⁹ καὶ ὡς ἐγένετο αὐτούς ἀποστῆναι, ἦλθον ἕτεροι ἄγγελοι

guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known, therefore prayer is appointed at that time, that peradventure at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night. Remember therefore, O ye sons of men, and praise God all your days, and especially at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men.

* παραγίνονται: ita uterque. Item ἐγένετο. Ceterum Syrus non habet quae huius sectioni respondeant.

* λάμπων: ita uterque. Quae sectione uona leguntur, Syrus his expressit: Like (praecesserunt verba the sons of men: vide ad sect. 7.) as the other angels in their time run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: Whence come my armies and my glorious angels, the messengers of glad tidings? and those angels of the righteous enter and say unto him: O Lord, now from holy men, who have come out from the world for thy holy name, have we come: some of them dwell in caves, and others in holes of the earth, weeping and distressed and tormented on account of their sins and the sins of this world; while they are hungry and thirsty for thy name's sake;

καὶ ἶδε τὸ αἰτούμενον. καὶ ἐβλεψα, καὶ ἶδον ἓνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιός ἐστιν, καὶ ἰδοὺ πάντα τὰ ἔργα αὐτοῦ παρῆστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὗρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἶπον πρὸς αὐτήν· ἐπίγινωθι τὸ σῶμα, ἔθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταῦτό ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς ἃ ἐπηγγεῖλατο ὁ θεὸς τοῖς δικαίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἡσπάσαντο αὐτήν ὡς γνώριμον οὔσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cussation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

παρ' ὑμῶν καθ' ἡμέραν ἄγγελοι ἀπογράφονται ἐν οὐρανοῖς. ὑμεῖς οὖν μὴ παύσασθε εὐλογεῖν τὸν θεόν.

¹¹ Καὶ ἐγενόμην ἐν πνεύματι ἁγίῳ, καὶ λέγει μοι ἄγγελος· δεῦρο ἀκολούθει μοι, ἵνα σοι ὑποδείξω τὸν τόπον τῶν δικαίων, ποὺ ἀπέρχονται μετὰ τὴν τελείωσιν αὐτῶν. καὶ ἐπορεύθην ἅμα τῷ ἄγγέλῳ, καὶ ἀνήνεγκέν με εἰς τοὺς οὐρανούς· ὑπὸ τοῦ στερεώματος, καὶ κατενόησα καὶ ἶδον ἐξουσίας μεγάλας καὶ φοβερὰς· πλήρεις ἐργῆς, καὶ διὰ τοῦ στόματος αὐτῶν φλέγα πυρὸς ἐξερχομένην, καὶ πυρίνην ἐσθῆτα ἡμφιεσμένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνας εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐπὶ τὰς ψυχὰς τῶν ἁμαρτωλῶν ἐν τῇ ὥρᾳ τῆς ἀνάγκης· οὐ γὰρ ἐπίστευον ὅτι κρίσις ἐστὶν καὶ ἀνταπόδοσις.
¹² καὶ ἀνέβλεψα εἰς τὸν οὐρανόν, καὶ ἶδον ἄγγελους, ὧν τὰ πρό-

¹¹ ἐπερώτησα: ita uterque. Paullo post item uterque ἐπηρώτησα | ὅτι supplevi; uterque omittit. Priora usque τελείωσιν αὐτῶν Syrus his reddit: Again, after these things, I saw one of the spiritual ones coming unto me, and he caught me by the Holy Ghost, and carried me to the third heaven. And the angel answered and said unto me: Follow me, Paul, that I may shew unto thee the place of the saints, that thou mayest know whither they go, when they depart from the world. Post haec de suo addit: Then I will carry thee to the abyss beneath and shew thee the souls of sinners, where they dwell after the resurrection; that thou mayest know, O Paul, what will be their reward. Jam vero pergit cum Graecis, nisi quod alia intrudit, alia mutat: And I followed the angel, who made known to me all these things; and he carried me above, and I looked upon the firmament of heaven; and I saw that there were there principalities who had been in the world; and there were there spirits of deception, who lead astray the heart of the sons of men from God; and there are the evil spirits of accusation and fornication and the love of money, and all those things in which they walked; and, behold, they are gathered for witness; even all the evil spirits that are under heaven. And I saw there angels in whom there is no mercy; and their faces were full of wrath; every tooth they had protruded from their mouths, and their eyes sparkled like lightning; and the hair of their heads was thick and very strong; and as it were a flame of fire proceeded from their mouths. And I inquired of the angel who was with me, and said: What are these, my Lord? and he said to me: These are angels in whom there is no mercy, who are sent after the souls of sinners and the wicked, after those who had not repentance before they departed out of the world; who did not believe our God, nor wait for his salvation, that there might be unto them a Helper.

¹² ἶδον cum Monac; Amb εἶδον. Syrus: And again I saw above, on high, other angels, whose faces shone like the sun, and they had bound their loins with girdles in the likeness of gold and pearls, and they held in their hands crowns, and the seal of God was upon them, and they were clothed with gar-

ωπα λαμπρον ὡς ὁ ἥλιος, περιεζωσμένους ζώνας χρυσᾶς, κατέχοντας βραβεῖα ἐν ταῖς χερσίν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένον, πεπληρωμένους πάσης πρᾶότητος καὶ ἐλέους. καὶ ἐπηρώτησα τὸν ἄγγελον· τίνας εἰσιν οὗτοι; καὶ ἀποκριθεὶς εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεργεῖν τὰς ψυχὰς τῶν δικαίων, οἵτινες ἀταράχως πρὸς τὸν θεὸν πορεύονται. ¹³ καὶ εἶπον τῷ ἄγγέλῳ· θελω ἰδεῖν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἀμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέπον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἶδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιόν μου ἐκλειπόμενα. καὶ εἶπον τῷ ἄγγέλῳ· τοῦτό ἐστιν τὸ μέγεθος τῶν ἀνθρώπων; καὶ εἶπέν μοι· ναί· οὕτως γὰρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἶδον νεφέλην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἐστὶν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν. ¹⁴ ἐγὼ δὲ ἔκλαυσα καὶ εἶπον τῷ ἄγγέλῳ· ἤθελα ἰδεῖν τὰς τῶν

X

ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (Quae iam sequuntur, a Graecis: οἵτινες ἀταρ. πρ. τ. ὁ. κορ. satis differunt.) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

¹³ Inter ἶδον et ὅλον τ. κόσμ. in Amb spatium trium fere verborum est; nihil vero eiusmodi in Monac | uterque ἀδικία. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

¹⁴ ἔξεδου; ex conjectura addidimus; simile enim quid excidisse apparet | καὶ λέγει μοι usque ἐγγὺς ὕψους; haec ad fidem Syri supplenda iudicavimus. VI-

δικαίων καὶ τῶν ἀμαρτωλῶν ἐξόδους, ποίῳ σχήματι ἐξέρχονται ἐκ τοῦ κόσμου. [καὶ λέγει μοι ὁ ἄγγελος· Παῦλε, βλέπον κάτω

dentur autem verba καὶ λέγει μοι ὁ ἄγγελος, et hoc loco et infra scripta causam erroris praeibuisse. | εἰς ταῦτό ἐν τῇ cum Monac; Amb εἰς ταῦτόν τῇ | λέγων: Ita uterque. Syrus: And I, Paul, groaned and I wept. Then I said unto him: O my Lord, wilt thou not grant that I may see in what manner the souls of the righteous and of the wicked depart out of this world? and he said unto me: Paul, look down and see the thing which thou requestest. And I looked and saw, and beheld one of the sons of men fallen nigh unto death. And the angel said unto me: This is a just one and righteous in all his works. And I saw everything which he did for God standing before him in the hour of his departure from the world. Then I, Paul, perceived that he was righteous who was now dying; and he found for himself rest, even before dying. And there approached him wicked angels — when a righteous one departs, they do not find a place by him — and those good angels ruled over that righteous one. And they drew out of him the soul, while alluring it with rest; and again they restored it to him, while inviting it and saying: O soul, be assured, as for this thy body, O holy one, thou wilt return into it in the resurrection, and thou wilt receive the promises of the living God with all the saints. Jam sequuntur quae in Graeco textu non habent quibus respondeant. Sunt autem eiusmodi ut vix soli interpreti Syro adscribenda videantur. Then that soul was carried from the body; and they inquired after its health, as though it had grown up with them; and they took delight with it in love; and they said unto it: Blessed art thou, O happy soul, which every day didst perform the will of God, and now takest delight in pleasures. And there came to meet it he who was its guardian in its life, and said to it: O soul of mine, be of good courage, and be joyfull, and I will rejoice over thee that thou hast done the will of our Lord all the days of the life; and I carried thy good works, by day and by night, before God. And again I turned and said to my soul: Do not fear, in that behold thou seest a place thou hast never seen. And while I was beholding these things, that spirit was lifted up from the earth, that it might ascend to heaven. And there went out to meet it wicked powers, those that are under heaven. And there reached it the spirit of error and said: Whither dost thou presume, O soul? and art thou running that thou mayest enter heaven? Stop, that we may see; perhaps there is in thee something that belongs to us, that we may narrate a little. And that soul was bound there; and there was a fight between the good angels and the evil angels. And when that spirit of deception saw, it bewailed with a loud voice and said: Woe unto thee, O soul, that we have found in thee nothing of ours! and lo, all the angels and the spirits are helping thee against us, and behold these all are with thee; thou hast passed out from us. And there went forth another spirit, the spirit of the tempter, and the spirit of fornication; and they came to meet it; and when they saw it, they wept over it and said: How was this soul escaped from us! It did the will of God on earth, and behold the angels help it and pass it, and pass it along from us. And all the principalities and evil spirits came to meet it, even unto it; and they did not find in it anything that was from them; and they were not able to do anything to it; and they gnashed their teeth upon that soul and said: How hast thou escaped from us? And the angel which conducted it in life answered

καὶ ἶδε τὸ αἰτούμενον. καὶ ἐβλεψα, καὶ ἶδον ἓνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγύς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιός ἐστιν, καὶ ἰδοὺ πάντα τὰ ἔργα αὐτοῦ παρίστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὗρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἶπον πρὸς αὐτήν· ἐπίγνωθι τὸ σῶμα, ἔθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταυτό ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς ἃ ἐπηγγείλατο ὁ θεὸς τοῖς δικαίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἡσπάσαντο αὐτήν ὡς γνώριμον οὖσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cussation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou, O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

πνεῦμα εἰς ἀπάντησιν αὐτῶν λέγων· δεῦρο, ψυχή, εἰσελθε εἰς τὸν τόπον τῆς ἀναστάσεως, ὃν ἡτοίμασεν ὁ θεὸς τοῖς δικαίοις αὐτοῦ. ¹⁵ καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν κάτω καὶ θεωρήσον τὴν ψυχὴν τοῦ ἀσεβοῦς, πῶς ἐξέρχεται ἐκ τοῦ σκηνώματος αὐτῆς, ἥτις ἐπαρόργισεν τὸν θεὸν λέγουσα· φάγωμεν καὶ πίνωμεν· τίς γάρ ἐστιν ὁ καταβάς εἰς τὸν ᾄδην καὶ ἀναβάς καὶ ἀναγγελίας ὅτι ἐστιν κρίσις καὶ ἀνταπέδοσις; καὶ προσέσχον, καὶ ἶδον πάντα τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, σταθέντα ἔμπροσθεν αὐτοῦ. καὶ ἦλθον οἱ πονηροὶ ἄγγελοι καὶ οἱ ἀγαθοί. οἱ οὖν ἀγαθοὶ οὐχ εὗρον τόπον ἀναπαύσεως ἐν αὐτῇ· οἱ δὲ πονηροὶ ἐκυρίευσαν αὐτῆς λέγοντες· ὦ ταλαίπωρε ψυχή, πρόσχες τῇ σαρκί σου· ἐπύγῳθι πόθεν ἐξέρχῃ· δεῖ γάρ σε ὑποστρέψαι εἰς τὴν σάρκα σου ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς τὰ ἄξια τῶν ἀμαρτημάτων σου. ¹⁶ αὐτῆς δὲ ἐξεληθούσης ἐκ τοῦ σκηνώματος

¹⁵ ἐπαρόργισεν: uterque επαροργισεν. Syrus: And the angel said: Look down, Paul, and see. And I looked down and saw, and behold another soul departing from the body. And I said unto him: O my Lord, whose soul is this? and he said unto me: Know thou that this man was wicked; and he provoked God by day and by night, while he said: There is nothing else for us in the world, except that we eat and drink with the young. For who has gone down to hell and come back, or told us that there is a judgment? And I saw that bitter hour; and I saw all his wickedness coming before him and after him, while it encompassed him before his eyes; and I saw that hour embittered to him from the judgment that was to come. And that man was saying: O that I had not been born, nor brought forth in the world! And I saw that the good angels descended to meet him, and they looked upon him and saw darkness encompassing him round about, and the foul odour of his evil deeds, so that they could not come nigh unto him; and there came also those evil angels. When that soul saw both parties, it was shaken. And those good angels saw that it had not one good work; and when they fled away from it, those evil angels took the rule over it and pulled it out in severe anger and haste. And when it went out, they turned it back three times, saying unto it: Look, O miserable soul, upon thy body and think of thy house; as for that from which thou departest, again wilt thou return unto it in the day of the resurrection, and thou wilt be recompensed, all that is proper, for thy wickedness.

¹⁶ πρότρεχ. αὐτῇ. sic uterque, item πορεύει | uterque ὁ σὺν καὶ ἐκάστην | ἀπόλασας: sic uterque | παροικήσασα κακοῖς: in utroque scriptum παροικήσασα κακῶς. Syriaca sic: And when they pulled it out, that daring one groaned in bitterness; and the angel who had conducted it in life ran before it, saying unto it: O miserable soul, I am thy angel that carried thy sins, day and night, before God. How often did I say unto thee: Do not despise the commandments of thy Lord. If I had power over myself, I would not do service for thee; no,

προέτρεχεν αὐτῇ ὁ συνίθης ἄγγελος αὐτῆς, λέγων πρὸς αὐτήν·
ταλαίπωρε ψυχή, ποῦ πορεύει; ἐγὼ εἰμι ὁ καθ' ἐκάστην ἡμέραν

not one hour in a day; but I have not power over myself; for he who created thee in his image and his likeness, he commanded us that we should do service for you; for God himself in kindness waited that, peradventure, ye would turn and not perish. Come, o soul; thou didst not awake in regard to the righteous judge, him who casts not aside any man; but every one is rewarded according to his work. Know thou, o soul, that from this time onward I will be a stranger unto thee. And that miserable soul was made ashamed, and its own angel distressed it. And when it arrived at the door of the firmament, that soul saw hosts of the wicked one, and it beheld those hosts that they placed a weight on its weariness, error and accusation and the spirit of deceiving. And when they came unto it, they said: O soul, whither wilt thou flee? O miserable soul, stop, that we may see if there is anything of ours. And when they saw it, they rejoiced and said: Yes, yes, there is in thee, and thou art altogether ours; now we know that even thine angel cannot help thee and save thee out of our hand. And the angel answered and said: Know ye that it is a soul of the Lord, and he will not cast it aside; neither will I surrender the image of God into the hand of the wicked one. The Lord supported me all the days of the life of this soul, and he can support me and help me, and I will not cast it off until it go up before the throne of God on high. When he shall see it, he hath power over it, and will send it whither he pleases. And when these things took place, behold a voice was heard from heaven, saying thus: Bring up that soul, which despised the word of the living God. And when it entered heaven, the ranks of angels saw it, they all exclaimed with one voice and said: Woe unto thee, O miserable soul, what answer hast thou for thy works? or how wilt thou render to the living God an answer for thine iniquity? Woe unto thee, when the angels worship him, what will be thy answer unto him who poured out upon thee his mercies, upon thee, by night and by day. And the angel of that soul answered and said: All ye, my friends, ask, pray and beseech God, that this soul may be taken from us and from our midst; for, lo, we are tormented by the stench of its odour. For ye perceive that from the time it came in among us, the odour of its stench hath passed upon all of us. And those angels who were with the angel of that soul, made supplication, and afterward it ascended to heaven. Then they brought it before the throne of God, and it worshipped before him. And the angel stood in fear before God, and saying: O Lord God, merciful and compassionate, the just judge; thou, O Lord, knowest this miserable soul; I am its angel, who performed for it service. I have been greatly distressed by the side of it. Do unto it, O Lord, according to thy mercies and thy just judgments. Thus also said the spirit of God: I am the spirit of Life, who have been with it and dwelt in it. I found in it no rest. Thou knowest, O Lord, that it hath afflicted me and distressed me, and not in the least hath it remembered thy commandments, O Lord, even for one hour. Do unto it, O Lord, according to thy just judgments. And lo a voice, saying: Where are thy fruits that I gave unto thee, that thou shouldst eat and take pleasure? Have I placed a difference between thee and the righteous? Have I not caused the sun to rise on them and on thee? And its mouth was stopped, and it had no answer. Then I heard ano-

ἀπογραφόμενος· τὰς ἁμαρτίας σου. ἀπέλεσας τὸν καιρὸν τῆς μετανοίας· καταισχύνῃτι σφέδρα. ὅτε δὲ ἔφθασεν, ἰδὼν αὐτὴν πάντες· οἱ ἄγγελοι καὶ ἀνεβέησαν μιᾷ φωνῇ λέγοντες· οὐαὶ σοι, ταλαίπωρε ψυχὴ· ποίαν ἀπολογίαν ἔλθεις δοῦναι τῷ θεῷ; καὶ εἶπεν ὁ ἄγγελος τῆς ψυχῆς ἐκείνης· κλαύσατε αὐτὴν ἅπαντες ἅμα ἐμοί. καὶ προσελθὼν ὁ ἄγγελος προσεκύνησεν τῷ κυρίῳ λέγων· κύριε, ἰδοὺ ἡ ψυχὴ ἡ παρρηκήσασα κακοῖς ἐν τῷ βίῳ αὐτῆς καὶ ἐν τῇ ζωῇ αὐτῆς τῇ προσκαίρῳ· ποιήσον αὐτῇ κατὰ τὸ κρίμα σου. καὶ ἐγένετο φωνὴ πρὸς τὴν ψυχὴν ἐκείνην λέγουσα· πεῦ ἐστὶν ὁ κάρπος τῆς δικαιοσύνης σου; ἡ δὲ ἐφίμωθη, μὴ ἰσχύουσα δοῦναι ἀπόκρισιν. καὶ πάλιν ἐγένετο φωνὴ πρὸς αὐτήν· ἔστις ἡλήθησεν, ἐλετηθήσεται· ἔστις οὐκ ἡλήθησεν, οὐκ ἐλετηθήσεται. παραδοθήτω ἡ ψυχὴ αὕτη ἀνίλει· ἀγγέλῳ Ἰεμελούχῳ καὶ βληθήτω εἰς τὸ σκότος τὸ ἑξώτερον, ὅπου ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ ἐγένετο φωνὴ ὡς μυριάδων λέγουσα· δίκαιος εἶ, κύριε, καὶ δικαία ἡ κρίσις σου. ¹⁷ καὶ ἔτι

ther voice, saying: Just, o Lord, and right are thy judgments; and there is in them no partiality; for as for every one who hath practised mercy, the mercy he hath practised will be shewn unto him in the day of judgment. And afterward, there went forth a command against that miserable soul, that it should be delivered unto the angel which was stationed over torment, and that he should carry it into outer darkness; that it might be tormented there, until it return to its house in the resurrection; and then it and its body should receive torment together, as they sinned here. Again I heard a voice which said: Righteous art thou, o Lord, and very right are thy judgments.

¹⁷ Ἰνα (Monac f^v) ἄν εἰ et λανθάνειν: ita in utroque legitur, quae scripturae barbaries vix tolerabilis videtur | οἶδος: codd. εἶδος | τρέχουσιν: uterque τρέχον | ἐν ἑλ-ῳ ὁ [Amb om] ἄγγελος etc. haec vix sana vel integra sunt | ἁμαρτημάτων secundo loco pro ἁμαρτιῶν substitulimus, quod tuentur codices. Conferenda huc Syrus haec habet: And when they brought that soul, it wept and said: O God, merciful and just and righteous and right in all thy works, there are seven days since I departed from my body, and I have been delivered to angels, and they have carried me to dreadful places, and there tormented me these days. And a voice came unto it, saying: If thou hadst practised mercy, mercy would have been unto thee. On this account the day thou wast carried off, there was no mercy for thee. And that miserable soul said: I have not sinned, O Lord! Then anger burned against that soul, and the just judge went forth and said: O angel of this soul, come and make known all its works. And he stood in great fear; and the angel held in his hand the like of a writing and said: Behold the sins of this soul in my hand, from the day it was fourteen years old until this day. And behold a voice saying: Unto thee I say, O miserable soul, if thou hadst repented before thy

ἴδον, καὶ ἰδοὺ ἄλλη ψυχὴ ἦγετο ὑπὸ ἀγγέλου, καὶ ἐκλαίεν λέγουσα· ἐλῆσόν με, ὁ δίκαιος κριτὴς, καὶ ῥῦσαί με ἐκ χειρὸς τοῦ ἀγγέλου τούτου, ὅτι δεινὸς καὶ ἀνελεήμων τυγχάνει. καὶ ἦλθεν φωνὴ πρὸς αὐτὴν λέγουσα· πάντως ἀνελεήμων ἐγένου, καὶ διὰ τοῦτο οὕτως παρεδόθης τῷ τοιούτῳ ἀγγέλῳ. ὁμολόγησον τὰς ἀμαρτίας σου, ἃς ἐποίησας ἐν τῷ κόσμῳ. καὶ εἶπεν ἡ ψυχὴ ἐκείνη· οὐχ ἤμαρτον, ὁ δίκαιος κριτὴς. καὶ εἶπεν ὁ κύριος πρὸς τὴν ψυχὴν ἐκείνην· ἀμὴν δοκεῖς ἵνα ἂν εἰ εἰς τὸν κόσμον, καὶ λανθάνειν τοὺς ἀνθρώπους· οὐκ οἶδας ὅτι, ἡνίκα ἂν τις τελευτήσῃ, ἐμπροσθεν τρέχουσιν αἱ πράξεις αὐτοῦ καὶ τε ἀγαθαὶ καὶ τε πονηραὶ εἰσιν; καὶ ταῦτα ἀκούσασα ἐφίμωθη. καὶ ἤκουσα τοῦ κριτοῦ λέγοντος· ἐὰν ἔλθῃ ὁ ἄγγελος ἐπὶ χεῖρας ἔχων τὸ χειρόγραφον τῶν ἀμαρτημάτων σου. καὶ λέγει πρὸς τὸν ἄγγελον ὁ κριτὴς· σοὶ λέγω τῷ ἀγγέλῳ, πάντα ἕασον, λέγε ἃ ἔπραξεν πρὸ πάντε ἐτῶν τῆς τελευτῆς αὐτοῦ. κατ' ἐμοῦ σοὶ ὁμνῶ, ὅτι τῷ πρώτῳ αἰῶνι τῆς ζωῆς αὐτοῦ λήθη ἐγένετο πάντων τῶν προγεγονότων αὐτοῦ ἀμαρτημάτων. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν· κύριε, κέλευσον παραστήναι τῶν ἀγγέλων τὰς ψυχάς. ¹⁸ καὶ

death, I would not have remembered even one of thy sins: if thou hadst repented three months or three days before now, I would not have remembered even one of thy sins. And now I swear by my angels and by the strength of my arm, if one hour before thy death thou hadst repented, I would have received thee. But order that the angel of such and such a soul come and bring hither the souls with them.

¹⁸ Graecis hac sectione scriptis plerisque satis respondent Syriaca: And in the same hour they stood before God; and that soul recognized those souls against whom it had sinned. And lo a voice saying: Lofty and fearful one, behold thy servants standing before thy majesty. Then that soul said: This soul hath not ceased, and sleep hath not entered its eyes, until it killed that soul; and it shed blood upon the earth, and with another soul it committed adultery, and then it committed the sin of abortion upon it. Then said the judge: Thou knowest, O miserable soul, that as for every one who committeth wrong on a companion, if he dies first, I keep him until his murderer and his enemy come; then they will stand before the just judge, an every man will be rewarded according to his works. And God commanded that that soul be committed to the hand of the angel for the lowest Tartaros, and there be tormented until the resurrection. And when these things took place, I heard a voice, saying: Just and right is the judgment of God. And again was there another voice of myriads of angels praising God and saying: Righteous art thou, O Lord, and very right are thy judgments; and there is no partiality with thee.

αὐτῇ τῇ ὥρᾳ παρέστησαν. καὶ εἶπεν ὁ κύριος τῆς ψυχῆς ἐκείνης· ἐπίγνωθι τὰς ψυχὰς ταύτας, καὶ εἴ τι ἡμαρτες εἰς αὐτάς. ἡ δὲ ἀποκριθεῖσα εἶπεν· κύριε, οὐ πεπλήρωται ἐνυαυτὸς ἀφ' οὗ τὴν μίαν ἐφόνευσα καὶ οἴκησα μετὰ τῆς ἄλλης. οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἠδίκησα αὐτήν. καὶ εἶπεν ὁ κύριος πρὸς αὐτήν· οὐκ οἶδας ὅτι ὁ ἀδικῶν τινὰ ἐν τῷ κόσμῳ, ὅταν τελευτήσῃ, φυλάττεται εἰς τὸν τόπον ἕως οὗ ὃν ἠδίκησεν ἔλθῃ, καὶ ἀμφοτέρωθεν ἐνώπιόν μου κριθήσονται, καὶ ἕκαστος ἀπολάβῃ κατὰ τὰ ἔργα αὐτοῦ; καὶ ἤκουσα φωνῆς λεγούσης· παραδεθῆτω ἡ ψυχὴ αὕτη Ταρταρούχῳ ἄγγελῳ, καὶ φυλαττέσθω ἕως τῆς μεγάλης ἡμέρας τῆς κρίσεως. καὶ ἤκουσα φωνῆς ὡς μυριαδῶν λεγόντων· δίκαιος εἰ σύ, κύριε, καὶ δικαία ἡ κρίσις σου.

¹⁹ Καὶ λέγει πρὸς με ὁ ἄγγελος· ἴδε ταῦτα πάντα; καὶ

¹⁹ Verba καὶ ἀπεκρίθη ἐν τῷ ὥρᾳ ἡ ψυχὴ ἐκείνη | χρυσῆν, χρυσέου, χρυσῆς cum Monac, nisi quod habet -εῖν, -εὐς. Amb χρυσωτῆν, χρυσσοῦς, χρυσῆς | ἐπερώτησα ex utroque edidimus | Ante ἀγγέλων Monac habet εἰσόντων, Amb εἰσόν τῶν. Ex hac scriptura non tam ὅτιν ἀπο (υπο) τῶν quam participium ut εἰσόντων, ἐλθόντων [τῶν] eliciendum videtur. Postea in utroque codice est γνωρίζονται, sed ω et ο saepe in utroque confusa sunt. Ex Syro interprete huc spectant haec: Then said unto me the angel who was with me: Dost thou see all these, Paul? and I said unto him: I see, O my Lord. And he said unto me: Follow me, and I will shew thee the place of the righteous. And I followed the angel, and he took me and caused me to fly, and carried me up to the third heaven. Then he placed me at a door; and I looked upon the door, and saw the likeness of fine gold; and before it two posts like adamant, and two tablets of gold above them, and they were full of writings. And the angel who was with me turned and said unto me: Do not fear, Paul, to enter this door; for every man is not permitted, only those in whom there is great purity, and in whom evil dwells not. And I inquired of the angel who was with me, and said unto him: Why are these writings inscribed on those tablets? and he answered and said unto me: These are the names of the righteous, as our Lord said to his disciples: Rejoice not that devils are subject unto you, but rejoice that your names are written in heaven. These are they who praise God with all their hearts, and on earth are sojourners. I inquired of him: O my Lord, are their names written while they are on earth? and he answered and said unto me: Yes; not only are their names written, but their works from day to day: the angel, their minister, brings tidings of their works every day from morning to morning; they are known to God by their hearts and their works. And after they are recorded, if there happen to them a matter of sin or deficiency, it is purified by chastisement, according to their sin; that there be not unto them any defect in their strivings. They are known through the angel who performed for them service before they had departed from the world.

ταμου δένδρα πεφυτευμένα πλήρεις καρπῶν διαφόρων· καὶ ἐπέ-
βλεψα ἐξ ἡλίου ἀνατολῶν, καὶ ἶδον ἐκεῖ δένδρα πανμεγέθη πλή-
ρεις καρπῶν· ἦν δὲ ἡ γῆ ἐκείνη λαμπροτέρα ἀργυρίου καὶ χρυ-
σίου, καὶ ἦσαν ἐν ταῖς φοίνικιν ἐκείναις ἀναδενδράδες, καὶ μυ-
ρίαι ἀκρεμόνες καὶ μυρίαι βότρυνες ἐφ' ἐκάστου κλήματος. καὶ
εἶπα τῷ ἀρχαγγέλῳ· τί ἐστὶν τοῦτο, κύριε; καὶ λέγει μοι· αὕτη
ἐστὶν ἡ ἀχέρουσα λίμνη, καὶ ἔσωθεν αὐτῆς ἡ πόλις τοῦ θεοῦ. οὐ
πάντες δὲ συγχωροῦνται εἰσελθεῖν ἐν αὐτῇ, πλὴν ἂν τις μετα-
νοήσῃ ἀπὸ τῶν ἀμαρτιῶν αὐτοῦ· ὅταν δὲ μετανοήσῃ καὶ μετα-
σταθῇ τῷ βίῳ, παραδίδεται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν
εἰς τὴν ἀχέρουσαν λίμνην. καὶ λοιπὸν εἰσφέρει αὐτὸν εἰς τὴν πό-
λιν τοῦ θεοῦ πλησίον τῶν δικαίων. ἐγὼ δὲ ἐθαύμασα, καὶ εὐ-
λόγησα τὸν θεὸν ἐπὶ πάντιν οἷς ἶδον. ²³ καὶ εἶπεν πρὸς με ὁ ἄγγε-

that those same groaned and said: Why did such a word escape from our mouth? and they were meditating on some small word, why they had uttered it. And I saw men there rejoicing and exalting and praising the Creator; and I inquired of him: Who are these, master? and he said unto me: These were men who were married in the world and preserved their union, as God said unto them, and kept his commandments; and their bed was pure, and behold they have delight and rejoice for ever and ever. But as for virgins, and those who were persecuted from the world and hungered and thirsted for righteousness, God shall give unto them blessings more than these, O son. And behold I shew unto thee, O Paul. And after these things he carried me to the eastward of that place; and I saw there a river of water, and its waters were white, more so than milk; and he said unto me: Dost thou see these, Paul? and I said to the angel: What are these, O my Lord? and he said to me: This is the sea of the Eucharista (id quod ex miro interpretis errore fluxit). To the east of this sea is the city of Christ, and not every man is permitted to enter that city; that is the way with the men who have committed adultery and wickedness, and kept not his commandments; they will not enter into it. But if a man turn from them and repent of his iniquity before his death, just when he departs from earth, the angels bring him, and he worships before the throne of God, and he has the mark of repentance. And he is committed unto Michael, the chief of the angels, who conducts him over this sea of Eucharista, and introduces him to the city of Christ, and he is joined with those who sinned not. And I gave praise for what I saw.

²³ τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ ita e conjectura scripsimus. Eorum loco in utroque codice nihil est nisi ὥσπερ τὸ. Praeterea φῶς τοῦ κόσμου ex Monae est; Amb om φῶς τοῦ. Idem om τὸ ante πλάτο. Syrus: And the angel who was with me answered and said unto me: Come with me, and I will introduce thee into the city. And while I was standing by that sea of joy, he brought me unto a ship, and he placed me in it, and it resembled pure gold. And I saw a multitude of angels, more than three thousand, praising and slinging and raising hallelajahs before me, until I arrived at the city of Christ. And those who dwell

πολλὰ ἀγαθὰ ἤτείμασεν ὁ θεὸς τοῖς ἀνθρώποις, καὶ οὐ ποιεῦσιν τὸ θῆλημα αὐτοῦ, ἵνα τούτων ἀπολαύσωσιν. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ἐστὶν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν Ἐνώχ ὁ μάρτυς τῆς ἐσχάτης ἡμέρας. ²¹ καὶ λέγει μοι ὁ ἄγγελος· βλέπε, ὅσα σοι ὑποδεικνύω ἐν τῷ τόπῳ τούτῳ, μὴ ἀναγγεῖλῃς αὐτά, πλὴν ἅπερ λέγω σοι. καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ, οὗ ἡ ἀρχὴ ἐστήρικτο εἰς τὸν κύκλον τοῦ οὐρανοῦ· ὁ δὲ ποταμός ἐστιν οὗτος ὁ κυκλῶν παῖσαν τὴν γῆν. καὶ λέγει μοι· οὗτος ὁ ποταμός ὡκεανός ἐστιν. καὶ ἦν ἐκεῖ φῶς μέγα. καὶ εἶπα· κύριε, τί ἐστὶ τοῦτο; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ γῆ τῶν πρᾶξιν. ἣ οὐκ οἶδας ὅτι γέγραπται· μακάριοι οἱ πρᾶεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν; αἱ οὖν ψυχαὶ τῶν δικαίων ἐν τῷ τόπῳ τούτῳ φυλάττονται. καὶ εἶπα τῷ ἄγγέλῳ· πότε οὖν φανεραὶ γενήσονται; καὶ εἶπέν μοι· ὅταν ἔλθῃ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως καὶ καθίσῃ ὁ κριτής· τότε οὖν προστάξει καὶ ἀποκαλύψει τὴν γῆν, καὶ αὐτὴ ἀναλάμψει, καὶ ἀναφάνωσιν ἐν αὐτῇ οἱ ἄγιοι καὶ κατατρυφήσωσιν ἐν τοῖς ἀγαθοῖς τοῖς ἀποκειμένοις ἀπὸ καταβολῆς κόσμου. ²² καὶ ἦσαν παρὰ τὸ χεῖλος τοῦ πο-

²¹ σοι prim. supplendum duximus | ἀποκαλύψει τ. γῆν: in edd. scriptum est ἀποκ. τὴν πρῶτην | ἀναφάνωσιν et κατατρυφήσωσιν: hanc codicum scripturam tolerabilem iudicavimus. Syriaca vide ad sectionem 22.

²² πλήρεις (uterque -ρις) bis: hunc soloecismum ex utroque edidimus | οὗ πάντ. δὲ ex Monac; Amb om δέ | ἕαν τις μετανοήσῃ ex Monac; Amb -νοήσε.

Quae sectionibus 21 et 22 leguntur, Syrus rursus libere transformavit: And the angel who was with me answered and said unto me: Whatever I shew thee in his place, reveal not on earth unto the sons of men; for flesh and blood understand not the life which is after the resurrection; but after the resurrection they shall know. And I saw there things unutterable by a tongue of flesh. And I looked upon that land, and I saw that there was in it a river of water, and it had on its margins trees planted, on this side and on that side; and every one brings forth fruits, once every month; and these fruits are formed in all likenesses. And I saw there, in the east of that place, that it is the most desirable of all the creations of the living God; and that land was very light; and in it were trees of life, and they were full of fruit, from their root to their top. And the angel who was with me answered and said unto me: See these, O my son; God hath made ready these for those who are worthy of them. And again he said unto me: These are the promises which God hath promised to his saints; and know thou that there are seven times more than these; those which eye hath not seen nor ear heard, nor into the heart of a mortal have they entered. And behold I say unto thee, Paul, concerning the holy men who have departed out of the world, and have seen these promises, which God hath made ready,

ταμοῦ δένδρα πεφυτευμένα πλήρεις καρπῶν διαφόρων· καὶ ἐπέβλεψα ἐξ ἡλίου ἀνατολῶν, καὶ ἶδον ἐκεῖ δένδρα πανμεγέθη πλήρεις καρπῶν· ἦν δὲ ἡ γῆ ἐκείνη λαμπροτέρα ἀργυρίου καὶ χρυσίου, καὶ ἦσαν ἐν ταῖς φοίνιξιν ἐκείναις ἀναδενδράδες, καὶ μυρίοι ἀκρεμόνες καὶ μυρίοι βότρυες ἐφ' ἐκάστου κλήματος· καὶ εἶπα τῷ ἀρχαγγέλῳ· τί ἐστὶν τοῦτο, κύριε; καὶ λέγει μοι· αὕτη ἐστὶν ἡ ἀχέρουσα λίμνη, καὶ ἔσωθεν αὐτῆς ἡ πόλις τοῦ θεοῦ. οὐ πάντες δὲ συγχωροῦνται εἰσελθεῖν ἐν αὐτῇ, πλὴν ἐάν τις μετανοήσῃ ἀπὸ τῶν ἁμαρτιῶν αὐτοῦ· ὅταν δὲ μετανοήσῃ καὶ μετασταθῇ τοῦ βίου, παραδίδεται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν εἰς τὴν ἀχέρουσαν λίμνην, καὶ λοιπὸν εἰσφέρει αὐτὸν εἰς τὴν πόλιν τοῦ θεοῦ πλησίον τῶν δικαίων. ἐγὼ δὲ ἐθαύμασα, καὶ εὐλόγησα τὸν θεὸν ἐπὶ πάνσιν οἷς ἶδον. ²³ καὶ εἶπεν πρὸς με ὁ ἄγγελος·

that those same groaned and said: Why did such a word escape from our mouth? and they were meditating on some small word, why they had uttered it. And I saw men there rejoicing and exalting and praising the Creator; and I inquired of him: Who are these, master? and he said unto me: These were men who were married in the world and preserved their union, as God said unto them, and kept his commandments; and their bed was pure, and behold they have delight and rejoice for ever and ever. But as for virgins, and those who were persecuted from the world and hungered and thirsted for righteousness, God shall give unto them blessings more than these, O son. And behold I shew unto thee, O Paul. And after these things he carried me to the eastward of that place; and I saw there a river of water, and its waters were white, more so than milk; and he said unto me: Dost thou see these, Paul? and I said to the angel: What are these, O my Lord? and he said to me: This is the sea of the Eucharista (id quod ex miro interpretis errore fluxit). To the east of this sea is the city of Christ, and not every man is permitted to enter that city; that is the way with the men who have committed adultery and wickedness, and kept not his commandments; they will not enter into it. But if a man turn from them and repent of his iniquity before his death, just when he departs from earth, the angels bring him, and he worships before the throne of God, and he has the mark of repentance. And he is committed unto Michael, the chief of the angels, who conducts him over this sea of Eucharista, and introduces him to the city of Christ, and he is joined with those who sinned not. And I gave praise for what I saw.

²³ τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ ἰτα ε conjectura scripsimus. Eorum loco in utroque codice nihil est nisi ὥσπερ τὸ. Praeterea φῶς τοῦ κόσμου ex Monae est; Amb om φῶς τοῦ. Idem om τὸ ante πλάτο;. Syrus: And the angel who was with me answered and said unto me: Come with me, and I will introduce thee into the city. And while I was standing by that sea of joy, he brought me unto a ship, and he placed me in it, and it resembled pure gold. And I saw a multitude of angels, more than three thousand, praising and singing and raising hallelujahs before me, until I arrived at the city of Christ. And those who dwell

λος· ἀκολουθεῖ μοι, ἵνα εἰσάξω σε εἰς τὴν πόλιν τοῦ θεοῦ καὶ εἰς τὸ φῶς αὐτῆς. τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ φῶς τοῦ κόσμου καὶ ὑπὲρ τὸ χρυσίον, καὶ τείχη ἐκύκλουν αὐτήν. τὸ δὲ μῆκος καὶ τὸ πλάτος αὐτῆς σταδίων ἑκατον. καὶ ἶδον δώδεκα πύλας κεκοσμημένας σφῆδρα φερύσας εἰς τὴν πόλιν, καὶ ποταμοὶ τέσσαρες ἐκύκλουν αὐτήν, ῥέοντες μέλι καὶ γάλα καὶ ἔλαιον καὶ ὄλινον. καὶ εἶπον τῷ ἁγγέλῳ· κύριε, τίνες οἱ ποταμοὶ οὗτοι; καὶ εἶπέν μοι· οὗτοι οἱ δίκαιοι ἐν τῷ κόσμῳ ὄντες οὐκ ἐχρήσαντο τοῦτοις, ἀλλ' ἐταπεινώσαν ἑαυτοὺς διὰ τὸν θεόν· ἐνταῦθα δὲ μυριοπλάσιον ἀντιλαμβάνουσιν.

²⁴ Ἐγὼ δὲ εἰσερχόμενος εἰς τὴν πόλιν εἶδον δένδρον λίαν ὑψη-

in it, when they saw me, rejoiced with great joy and came out unto me and escorted me in. And when I went within that city, there was there a great river; and that city was light, seven times more than the sun; and it had seven walls round about it, and twelve thousand strong towers within it; and between them every one was a furlong. And I said to the angel who was with me: What are these, O my Lord? and he said unto me: These are the towers which separate between the sons of men. And when I beheld, I wondered and was astonished at the glory of that country. Afterwards I saw the gates open in that part and adorned with everything comely. And there were four rivers round about it: one on the east, and one on the west, and one on the north, and one on the south. And I said unto the angel who was with me: What are these rivers, O my Lord? and he said unto me: These four rivers are the likeness of those which are on earth: Gihon and Pison and Euphrates and Tigris.

²⁴ ἔχοντα ex utroque est; item bis ἐπερώτησα. | οἱ συνερχόμενοι: codd. ἔσοι συνερχόμενοι. Syriaca: And I saw within the gates of that city great trees, which were very high; they had no fruits, but only leaves. And I saw a few men dwelling in the midst of those trees, who wept very much whenever a just man entered into the city; and they themselves were bowed down and tormented; and when I saw them, I wept, and said unto the angel who was with me: Who are these, who were not worthy to enter into the city? And the angel said unto me: It is more suitable for us to weep for these than for any men. And I answered and said: Wherefore, my Lord? And the angel said unto me: These were mourners and fasters, and they were occupied in prayer; but their heart was lofty before God, and they could not offer even one homage. Their heart was strong, and they supposed their business was going on well; they had not heard that God is opposed to the lofty, and giveth grace to the humble. And know thou, O Paul, that more than all men they praised themselves, and they gave to no man any salutation. To whom they pleased, they opened the door; but him to whom for God's sake it was necessary to open, on account of his being a stranger, they buffeted. This their high-mindedness hath prevented their entering in here. The Lord of glory, who was reviled by a cruel people, how did he bear all this, for the sake of the turning of one sheep, that it might not perish. Then knew how they ought to do, I declare unto thee, Paul, that these have taken more pains

λὸν πρὸ τῶν θυρῶν τῆς πόλεως μὴ ἔχοντα καρπὸν, καὶ ἐλίγους ἄνδρας ὑπεκάτω αἰτοῦ, καὶ ἔκλαιον σφόδρα, καὶ συνέκυπτον αὐτοῖς τὰ δένδρα. καὶ ἰδὼν αὐτοὺς ἔκλαυσα, καὶ ἐπερώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι, ὅτι οὐκ ἐτράπησαν εἰσεῖν ἐν τῇ πόλει; καὶ εἶπέν μοι· ναί. ῥίζα πάντων τῶν κακῶν ἐστὶν ἡ κεκοδοξία. καὶ εἶπον· καὶ τὰ δένδρα ταῦτα διὰ τί οὕτως ἐταπείνωσαν ἑαυτά; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπέν μοι ὅτι διὰ τοῦτό εἰσιν τὰ δένδρα μὴ καρποφορεῦντα, διὰ τὸ μὴ ἀποστῆναι αὐτοὺς ἐκ τῆς ὑπερηφανίας. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, διὰ τίνα χάριν πρὸ τῶν θυρῶν τῆς πόλεως ἀπετέθησαν; καὶ ἀποκριθεὶς εἶπέν μοι· διὰ τὴν πολλὴν ἀγαθότητα τοῦ θεοῦ, ἐπειδὴ ἔβθεν μέλλει ἔρχεσθαι ὁ Χριστὸς εἰς τὴν πόλιν, καὶ ἵνα οἱ συνεργήμενοι πρεσβεύουσιν ὑπὲρ τούτων, καὶ εἰσαχθῇσονται σὺν αὐτοῖς. ²⁵ ἐγὼ δὲ ἐπορευόμεν ἐδηγούμενος ὑπὸ τοῦ ἀγγέλου, καὶ ἑστησέν με ἐπάνω τοῦ ποταμοῦ. καὶ ἰδὼν ἐκεῖ πάντας τοὺς προφῆτας· καὶ ἐλθόντες ἡσπάσαντό με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. ἐγὼ δὲ εἶπον τῷ ἀγγέλῳ· κύριε, τίνες εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοι εἰσιν πάντες οἱ προφῆται, καὶ αἱ εἰδὰς αὐταὶ πασῶν τῶν προφητειῶν, καὶ ἔστις ἐλύπησε τὴν ψυχὴν αὐτοῦ μὴ ποιήσας τὸ θέλημα αὐτῆς διὰ τὸν θεόν· ἐξερχόμενος οὖν ἔρχεται ἐνταῦθα, καὶ ἀσπάζονται αὐτὸν οἱ προφῆται.

than all the saints; but their loftiness was not bowed. This is the cause that prevented them from entering within.

²⁵ Ἰδὼν ex Monac; Amb εἶδον | πασῶν τ. προφητειῶν: uterque codex πασῶν τ. προφητῶν | καὶ ὅστις ἐλύπησε τ. ψυχ. αὐτ. μὴ ποι. τὸ θέλ. αὐτῆς (edd. -τοῖς) etc.: ita in utroque scriptum est. Videntur ii indicari quibus ἡ κατὰ θεὸν λύπη commissis peccatis a Paulo 2 Cor. 7, 10. tribuitur. Cf. Syriaca, in quibus tota sectio sic expressa est: After I passed from thence, I was going along with the angel; and he carried me up over a river, and I saw there the prophet Isaiah, and with him Jeremiah and Ezekiel and Moses, and all the line of the prophets; they rose and inquired after my health (ἡσπάσαντό με). And I said unto the angel who was with me: What place is this? And he answered and said unto me: This is the place of the prophets, and of those who distressed their souls for God. When these depart from the world, they are carried to worship before God; then they are committed to Michael, the chief of the angels; and they are introduced into the city of the prophets, and these inquire after their health (ἀσπάζονται αὐτόν) as of brethren, and they love them, because they have done the will of God; and they are all in the same enjoyment.

²⁶ καὶ ἀπήγαγέν με ὁ ἄγγελος ἐκ νότου τῆς πόλεως, ἔθα ἔστιν ὁ ποταμὸς τοῦ γάλακτος. καὶ ἰδὼν ἐκεῖ πάντα τὰ νήπια ἅπερ ἀπέκτεινεν ὁ βασιλεὺς Ἡρώδης διὰ τὸ ὄνομα τοῦ κυρίου. ²⁷ καὶ ἦρén με πάλιν ὁ ἄγγελος ἐξ ἀμφηλίου πόλεως, καὶ ἰδὼν ἐκεῖ τὸν Ἀβραάμ, τὸν Ἰσαάκ, τὸν Ἰακώβ. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ὁ τόπος οὗτος; καὶ εἶπέν μοι· πᾶς ὅστις γίνεται φιλέξενος τοῖς ἀνθρώποις, ἐξερχόμενος ἐκ τοῦ κόσμου ἔρχεται ἐνταύθα, καὶ ἀσπάζονται αὐτὸν ὡς φίλον τοῦ θεοῦ διὰ τὴν φιλοξενίαν. ²⁸ καὶ πάλιν ἀπήγαγέν με εἰς ἕτερον τόπον, καὶ ἰδὼν ἐκεῖ ποταμὸν ἐλαιόμερρον ἐκ βερρᾶ τῆς πόλεως, καὶ ἰδὼν ἐκεῖ εὐφραινόμενους καὶ ψάλλοντας. καὶ ἠρώτησα· τίνες εἰσὶν οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοι εἰσιν οἱ ἀναθήμενοι ἑαυτοὺς τῷ θεῷ· οὗτοι γὰρ εἰσάγονται ἐν τῇ πόλει ταύτῃ. ²⁹ καὶ ἐπέβλεψα,

²⁶ Ἰδὼν ex Monac est; Amb (ut plerumque, sed non semper) εἶδον. Syriaca: Then he carried me to the south of the city, and I saw there infants, those whom Herod killed; and they also rose and inquired after my health. And the angel who was with me answered and said unto me: Whoever has kept his virgin and the parity of his soul, he, when he departeth from the world, worships before the throne of God; and he is committed to Michael, the chief of the angels, who brings him to these infants, and they inquire after his health as of a father.

²⁷ ἐξ ἀμφηλίου: sic uterque. Item ἐπερώτησα. Syriaca: Then he brought me to the east of the city, and I saw there honourable old men, and the just patriarchs, Abraham and Isaac and Jacob, and the whole bands of righteous ones; and they inquired after my health with joy. And I said to the angel who was with me: Who are these, O my Lord? And he answered and said unto me: Every one who loveth strangers and sheweth mercy unto the sons of men, when he departs from the world and worships before God, by this road he goes in unto these saints, and is joined with them in this city; and they inquire after his health, and also love him, because he loved strangers like them; and they introduce him into the promised land.

²⁸ Syriaca: And he brought me to the north of the city, and I saw there sons of men who were rejoicing and exulting and taking delight. And I said to the angel who was with me: Who are these, my Lord? And he said: These are they who devoted themselves unto God with all their heart, and entered this place without fear.

²⁹ ἔψαλλον ex Monac; Amb ἔψαλλον | ὑπήκουον αὐτῷ et postea οὕτως ὑπακούουσιν uterque. Apud Syrum iis quae Graece leguntur haec praeposita sunt: And again he brought to the midst of the city, and there were within it twelve walls which were very high; and I inquired of the angel who was with me and said: O my Lord, is there yet any other place more than these? And he said unto me: Each one is more glorious than the other, from the first even unto the twelfth. All men, according to their works, are cut off by one of these walls; and every one, according to his evil deeds, is cut off by these walls, from one

καὶ ἶδον μέσον τῆς πόλεως θυσιαστήριον μέγα καὶ ὑψηλὸν σφόδρα· καὶ ἦν τις ἐστὼς πλησίον τοῦ θυσιαστηρίου, οὗ τὸ πρόσωπον ἔλαμπεν ὡς ὁ ἥλιος, καὶ κατεῖχεν ἐν ταῖς χερσὶν αὐτοῦ ψαλτήριον καὶ κιθάραν, καὶ ἔψαλλεν τερπνῶς τὸ ἀλληλουῖα, καὶ ἡ φωνὴ αὐτοῦ ἐπλήρου πᾶσαν τὴν πόλιν· καὶ πάντες ὁμοθυμαδὸν ὑπήκουον αὐτῷ, ὥστε σεῖσθαι τὴν πέλιν ἐκ τῆς κραυγῆς αὐτῶν. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστιν οὗτος ὁ ψάλλων τερπνῶς, οὕτινος ὑπακούουσιν πάντες; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ Δαυὶδ ὁ προφήτης· αὕτη ἐστὶν ἡ ἐπουράνιος Ἰερουσαλήμ. ὅτε οὖν ἔλθῃ ὁ Χριστὸς ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ, αὐτὸς δὲ ὁ Δαυὶδ ἐξέρχεται σὺν πᾶσι τοῖς ἁγίοις. ὥσπερ γὰρ γίνεται ἐν τοῖς οὐρα-

even unto twelve, from the sight of God. Again he brought me to the middle of the city, and I saw thrones overspread and robes and crowns placed over them, such that a man can not narrate the excess of their beauty. And I said to the angel who was with me: For whom are these, my Lord? And he said: For those who in simplicity are reconciled with God, and who said in regard to themselves: We are low and despised, and accounted not themselves anything. Now they have the things thou beholdest. These did not know books, nor any other thing; but daily they gave peace to each other for the love of Christ. Some learned ones, how do they talk in their boasting. Thou beholdest these ignorant ones, who did not know anything, how they were worthy of all this glory. *Iam sequuntur quae Graecis respondent:* And I saw in the centre of the city a great altar, which was very high; and I saw standing on the side of the altar an aged man, great and honoured, and his face shone as the sun in the firmament; and he held in his hand a harp and said: Hallelujah; and the whole city was astonished at his voice; and together they shouted, those that were above the towers, and all said: Hallelujah. And when I saw these things, the foundations of the city were shaken with their shouting. Then I inquired of the angel who was with me: What is this voice which shakes the city and all its inhabitants? And the angel said unto me: This is David, the king and prophet, who sings in the Jerusalem of Christ. As he sang on earth, so sings here David, in spirit, and all the saints are engaged with him, with the voice of shouting; and David the prophet goes forth singing first, while all the saints after him respond: Hallelujah. And I said to the angel who was with me: Why does David sing before this altar, and these saints respond, each in his own place? And the angel answered and said unto me: When Christ the Son of God ascended on high and sat down on the right hand of his Father, this David sang alone, before his ascension, and said thus: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the king of glory may come in. Many men longed for the singing at that time; but, save that man, none reached it. Again a man hath not permission on earth to offer up sacrifice, without offering praise in it with the songs of the blessed David. Without the praise of David a man presumes not to offer; it is necessary that he sing his songs at the time of offering; for it is the body of Christ.

νοῖς, οὕτως καὶ ἐπὶ γῆς· οὐ γὰρ ἐξὸν χωρὶς τοῦ Δαυὶδ ἀνευγε-
κεῖν θυσίαν καὶ ἐν τῇ ὄρᾳ τοῦ θυμιάματος τοῦ τιμίου σώματος
καὶ αἵματος τοῦ Χριστοῦ· ἀλλὰ καὶ ἀναγκαῖον ψάλλειν τῷ Δα-
υὶδ τὸ ἀλληλούϊα. ³⁰ καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τί ἐρ-
μηνεύεται τὸ ἀλληλούϊα; λέγεται Ἑβραϊστὶ θεβέλ μαρμηαθά,
λαλιὰ τῷ θεῷ τῷ θεμελιούντι τὰ πάντα, δοξάσωμεν αὐτὸν ἐπὶ
τὸ αὐτό. ὥστε πᾶς ὁ ψάλλων τὸ ἀλληλούϊα θεὸν δοξάζει.

³¹ Τούτων οὖν οὕτως λαλθέντων μοι ὑπὸ τοῦ ἀγγέλου ἐξή-

³⁰ θεβέλ μαρμηαθά· ita prorsus | τῷ θεῷ· add. τοῦ θεοῦ item ἐπὶ τῷ αὐτῷ.
Syriaca: And I said to him: O my Lord, what is the meaning of Hallelujah?
And he said unto me: How much thou examinest and askest questions, Paul!
Whatever thou desirest to know, know. Hallelujah in the language of the He-
brews means: Praise the Lord. Praise God, who was the first of all. Unto
him do the angels, without ceasing, raise Hallelujah, and praise him who sent
for us salvation and created for us all things. And I said unto him: O my
Lord, then every one who says Hallelujah, praises God? And the angel said
unto me: If a man sing in the assembly, and those who are near him do not
respond Hallelujah, they sin. If those men do not respond, the angels will cer-
tainly respond; and if a man is sick or old, and does not respond, the guar-
dian angel responds in his stead. But I declare that every one who is strong,
and doth not respond, what do they say of him? This proud devil turneth
aside; if he despises one response, does he not know that he despises to offer
up an offering to God? he does not prize converse with God; for as much as
a man offers prayers, he speaks with God; and he who prays not cuts himself
off from converse with God.

³¹ ἀχέρουσης ex Amb; Monac ἀχέρουσας. Syrus sic: After these things he
led me out without the city, and brought me to the midst of those trees of the
Eucharista (ut iam supra pro ἀχέρουσα), and the angel said unto me: This is the
land of promise; it is all the delight of the saints. Then he lifted me up, and
carried me above the rivers of the sea, and raised me above the sea of the ocean,
which sustains the firmament of the lower heaven. And the angel answered and
said unto me: Dost thou know whither thou art going, Paul? And I said: I do
not know, my Lord. And he said: Follow me, and I will shew thee the place
in which the souls of sinners and wicked ones are tormented. And he brought
me toward the setting of the sun; and I saw there the end of heaven, made firm
on a great river. And I asked him: Which lower deep is this, my Lord? And
he said unto me: This is the sea of the ocean which surrounds the whole earth,
and the earth is within it. And I saw there coals of fire placed in order, and a
flame of fire proceeding from them; and many men are sunk in it, some of them
up to the belly, and some to the lips, and some to the head; and they in the
fire. And I inquired of the angel: What are these, my Lord? And he said:
These made themselves not on a level with the righteous, and not with the wi-
cked: they did not receive repentance, but filled up their life in error, and in ser-
ving their body, and did everything in fornication and great sins. They never
gave themselves to repentance, and remembered not their end; and when they

γαγίν με ἔξω τῆς πόλεως καὶ τῆς ἀχερούσης λίμνης καὶ τῆς γῆς τῆς ἀγαθῆς, καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ τοῦ ὠκεανοῦ τοῦ βασιτάζοντος· τὸ στερέωμα τοῦ οὐράνου, καὶ εἶπέν μοι· ἐπίστασαι ποῦ πορεύω; καὶ εἶπον· οὐχί, κύριε. καὶ εἶπέν μοι· ἀκολουθεῖ μοι, ἵνα σοι ὑποδείξω ἔθνη εἰσὶν αἱ ψυχαὶ τῶν ἀσεβῶν καὶ ἀμαρτωλῶν. καὶ ἦρξέν με ἐκ θυσμῶν ἡλίου, καὶ ἦν ἡ ἀρχὴ τοῦ οὐράνου θεθμελιωμένη ἐπὶ τοῦ ποταμοῦ τοῦ ὠκεανοῦ. καὶ ἶδον ἐπέκεινα τοῦ ποταμοῦ, καὶ οὐκ ἦν ἐκεῖ φῶς, ἀλλὰ σκότος καὶ λύπη καὶ στεναγμός· καὶ ἶδον ποταμὸν κοχλάζοντα, καὶ πολὺ πλῆθος ἀνδρῶν τε καὶ γυναικῶν βεβλημένους ἐν αὐτῷ, τοὺς μὲν ἕως γονάτων, τοὺς δὲ ἕως ὀμφαλοῦ, πολλοὺς δὲ καὶ ἕως κορυφῆς. καὶ ἐπερώτησα· τίνας εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἐν πορνείαις καὶ μοιχείαις ἀμετανόητοι ζήσαντες.⁵² καὶ ἶδον ἐκ λιβῶν τοῦ ποταμοῦ ἕτερον ποταμόν, ἔνθα ἐπέρρεεν ποταμός· πύρινος, καὶ ἦν ἐκεῖ πλῆθος πολλῶν ψυχῶν. καὶ ἐπερώτησα

died, they came here. And I said to the angel who was with me: Who are those who sink to their knees in the fire? And he said unto me: These, when they go out of the church and have finished prayer, speak idle words, and desire that men should listen unto them; and they raise their voice above their companions. Then I said to him: Who are these that sink to their belly in the fire? And he answered and said unto me: Then, when they partook of the body of our Lord, would commit adultery and fornication, and kept not their body for the honour of their Lord, and restrained not themselves from wantonness until they died. And those who sink up to the lips are those who sang in the church at all times and incited each other, but by tricks and by dissembled love they deceived their companions. Afterwards I saw there, at the setting of the sun, many torments of various kinds, and full of men and women; and a river of fire flowed forth from among them, and they suffered bitter torments. And I saw there deep abysses, and in them many souls fallen upon each other. The depth of that river was thirty cubits and more. And they wept and groaned, while they said all together: Lord, have mercy upon us, O Lord God! And yet there was no mercy upon them. And I inquired of the angel who was with me: Who are these? And he answered and said unto me: These are they who hoped in God, that he might be a helper; but they were at rest on their wealth. And I inquired: O my Lord, from what time are they here? And he said unto me: From ten ages; and still longer will they remain here, age upon age, in this torment. And this abyss has no measure; and it boils more than a cauldron, as you behold.

⁵² ἐκ λιβῶν: ita uterque. Syriaca: Then I looked, and saw and behold another deep, which was deeper than the first; and there were in it souls of the wicked. It was so deep that, when souls were cast into it, they would hardly reach the bottom of that deep in a hundred years.

τὸν ἄγγελον· τίνες εἰσὶν οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ κλέπται καὶ λεῖδοι καὶ συκοφανταί, ἐφτινες οὐκ ἔθεντο τὸν θεὸν βοηθὸν αὐτῶν, ἀλλ' ἠλπίσαν ἐπὶ τῇ μάταιότητι τοῦ πλούτου αὐτῶν. καὶ εἶπον πρὸς αὐτόν· πόσον βάθος ἐστὶν τοῦ ποταμοῦ τούτου; καὶ εἶπέν μοι· μέτρον οὐκ ἔχει τὸ βάθος, ἀλλὰ ἀμέτρητόν ἐστιν. ³³ ἐγὼ δὲ στενάξας ἔκλαυσα διὰ τὴν ἀνθρωπότητα. καὶ εἶπέν μοι ὁ ἄγγελος· τί κλαίεις; μὴ σὺ ἐλεήμων ὑπάρχεις ὑπὲρ τὸν θεόν; ἄγιος γὰρ ὢν ὁ θεὸς μετανοῶν ἐπὶ τοῖς ἀνθρώποις ἀναμένει αὐτῶν τὴν ἐπιστροφὴν καὶ μετάνοιαν· ἐκείνοι δὲ τῷ ἰδίῳ θελήματι ἀπατῶμενοι ἔρχονται ἐνταῦθα καὶ αἰωνίως κολάζονται. ³⁴ καὶ κατενόησα εἰς τὸν πύρινον ποταμόν, καὶ ἰδὼν ἄνθρωπον γηραλέον συρόμενον ὑπὸ δυῶν, ὃν ἐχάλασαν ἑως γονάτου. καὶ ἐλθὼν ὁ ἄγγελος ὁ Ἰεμελουῆχος κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ σιδηρὸν, καὶ ἐν αὐτῷ ἀνέφερεν τὰ ἔντερα τοῦ γέροντος ἐκείνου διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ἐστὶν οὗτος ὁ τὴν κόλασιν ταύτην ὑπομένων; καὶ εἶπέν μοι· οὗτος ὁ γέρονς ὃν ὀργῆς πρεσβύτερος ἦν, καὶ ὅτε ἔτρωγεν καὶ ἔπινεν, τότε ἐλειτύργει τῷ θεῷ. ³⁵ καὶ ἰδὼν ἐκεῖ

³³ Syriaca: And I, Paul, when I saw these things, wept over the human kind, that there was so much torment for them. And the angel answered and said unto me: Wherefore dost thou weep? why, art thou more merciful than God? And I said: God forbid, O my Lord; for God is good and long-suffering unto the sons of men, and he leaves every one of them to his own will, and he walks as he pleases.

³⁴ Δυῶν ex utroque est, item γονάτου. Syriaca: And I looked again, and saw a river, which was more terrific than the other river. And the angels were bearing off an old man, and they sunk him in the river up to the knees. And there came a minister from the angels, and he held in his hand an iron pitchfork, and it had three tines, and they were extracting the entrails of that old man from the mouth. Then I said to the angel who was with me: What are these torments with which they are tormenting this one? and how bitter they are! And the angel said unto me: This was a priest, and he did not fulfil his ministry as he ought. He ceased not from committing adultery every day. He ate and drank and committed fornication, and the rule of his office he did not fulfil, no, not for a single day.

³⁵ ζώσεως: ita Monac, η ερασ inter ζω et σε; Amb ζωνήσεως | αὐτῷ: hoc spiritu ipsi codices | ἀγαθοσύνη: ita uterque. Syriaca: Again I looked, and saw another old man, whom four angels were carrying off in a severe manner and at a rapid run, and they sunk him up to the knees in that river of fire; and they allowed him not to say: Lord, have mercy upon me; but tormented him with rigour. And I said to the angel who was with me: Who is this, O my Lord?

ἕτερον γέροντα φερόμενον ὑπὸ τεσσάρων ἀγγέλων σπουδαίως· καὶ ἐβάλλον αὐτὸν ἐν τῷ πυρίνῳ ποταμῷ ἕως τῆς ζωσεως, καὶ ἐφλέγετο δεινῶς ὑπὸ ἀστραπῶν. καὶ εἶπον τῷ ἀγγέλῳ· τίς ἐστὶν οὗτος, κύριε; καὶ εἶπέν μοι· οὗτος ὃν ὅρα; ἐπίσκοπος ἦν, καὶ τὸ μὲν ὄνομα ἐκεῖνο ἐπησπάσατο εἶναι αὐτῷ, τῇ δὲ ἀγαθὸς ἰνῇ τοῦ θεοῦ οὐ περιεπάτησεν, κρίσιν δικαίαν οὐκ ἔκρινεν, χήραν καὶ ὀρφανὸν οὐκ ἠλέησεν, οὐδὲ ἦν ἀγαπητικὸς οὐδὲ φιλόξενος· νῦν δὲ ἀπεδόθη αὐτῷ κατὰ τὰ ἔργα αὐτοῦ. ³⁶ καὶ ἔβλεψα, καὶ ἶδον μέσον τοῦ ποταμοῦ ἕτερον ἄνθρωπον ἕως ἑμφαλοῦ ἔχοντα τὰς χεῖρας ὀλαιπάτους, καὶ σκώληκας ἀνήρχοντο διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστὶν οὗτος, κύριε; καὶ εἶπέν μοι· οὗτος ὃν βλέπεις διάκονος ἦν, ἕστις ἔτρωγεν καὶ ἔπινεν καὶ διηκόνει τῷ θεῷ. ³⁷ καὶ ἶδον εἰς ἕτερον τόπον, ἔθα

And he said unto me: O my son, this was a bishop, and he did not pasture well his flock, but made for himself a name in eating and drinking and pleasures; and he remembered not the grace by which I set him over it, and accounted him worthy of the great work, that he should be a shepherd; and he did not judge one righteous judgment, nor had he mercy on the orphans and the widows.

³⁶ δλαιπάτους: ita prorsus eodd. Syriaca: And I saw there another man, sunk up to his chin, and he wallowed in blood, and worms were coming out of his mouth; and he was weeping in bitterness, and he was crying out and saying: O Lord, have mercy upon me. And this torment was more severe than all the other torments. And I said to the angel who was with me: Who is this, my Lord? And he said unto me: This was a deacon, and he was wont to eat the sacrament, not according to rule, but with the gluttony of bread; and he did nothing good before God a single day, but committed adultery. Therefore they shew no mercy unto him, and his torments also are without mercy. Quae iam sequuntur, in Graecis locum non habent. Again I saw a man in severe distress, and they cast him into the river of fire. And there came to him an angel, one who presided over the torments, and he held in his hand pincers of fire, very sharp; and he was cutting off the lips of that man, little by little. And when I beheld, I, Paul, wept; and I said unto the angel who was with me: What has this one done? And he said unto me: This one was a reader and a teacher in the world, but he would not himself keep one of the words which he taught; and he died and had not repented. For this reason they torment him. Again I saw another place in which there was devouring fire and a worm, and many men and women were cast into it, and that worm was gnawing and devouring without mercy. And I said to the angel: Who are these, my Lord? And he said unto me: Dost thou see, Paul? These are those who took usury, and placed their hope in their riches, and trusted not in the Lord, that he should be unto them a Saviour; and they died without repentance, and came to this dreadful and bitter torment.

³⁷ κρινόμενος: eodd. κρινόμενος | τῶν πλησ. αὐτῶν: codicum scriptura est

ἦν τεῖχος χαλκοῦν πεπυρωμένον, καὶ ἔσωθεν αὐτοῦ ἄνδρας καὶ γυναῖκας κατεσθίνοντας τὰς γλώσσας αὐτῶν, δεινῶς κρινομένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνας οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ καταλαλκοῦντες εἰς τὴν ἐκκλησίαν τῶν πλησίων αὐτῶν καὶ μὴ προσέχοντες ἑαυτοῖς τὸν λόγον τοῦ θεοῦ. ³⁸ καὶ ἐπέβλεψα, καὶ ἶδον βίθυνον αἱματωμένον. καὶ εἶπον· τί ἐστὶν ὁ βόθυνο; οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ τόπος ἔνθα βλήσκονται οἱ φάρμακοι καὶ γέητες, καὶ οἱ πόρνοι καὶ οἱ μοιχοί, καὶ οἱ πνέγοντες χήρας καὶ ὀρφανούς. ³⁹ καὶ εἶδον εἰς ἕτερον τόπον γυναῖκας φορούσας μέλανα καὶ ἀπαγομένας ἐν τόπῳ σκοτινῇ. καὶ ἠρώτησα· τίνας οὗτοι, κύριε; καὶ εἶπέν μοι· αὗται εἰσιν αἱ οὐκ ἤκουσαν τῶν γονέων αὐτῶν, ἀλλὰ πρὸ τῶν γάμων ἐμίαναν τὴν παρθενίαν αὐτῶν. ⁴⁰ καὶ εἶδον γυναῖκας φορούσας στο-

τὸν πλητ. αὐτὸν, ex qua τὸν ferri poterat, sed τῶν praestare videbatur. Syriaca: And again he shewed unto me a very distressing place, and more severe than the former one; for there were there men and women gnawing their tongues. And I said unto the angel who was with me: Who are these, my Lord? And he said: These are they who whispered together in church, in the time of the service of the holy ordinances, and listened not to the words of God, but talked idle words, and who forsook the converse with God; and they died without repentance.

³⁸ τί ἐστὶν: ita codices | οὗτος; καὶ εἶπ. μοι: haec a scriptore ab οὗτος ad οὗτος transiliente ommissa visa sunt | βλήσκονται: ita codd. Formam ἐπιβλήσκονται cum similibus compositis apud recentiores inveniri constat. Syriaca: And again I saw another deep, from which issue forth torments; and I saw in it men and women tormented without mercy, some of them up to their lips, and some up to their hand. And I said to the angel: What are these? And he said unto me: These are witches and wizards, who ceased not from their sorceries, till they departed out of the world.

³⁹ et ⁴⁰ ἐπιστήκοντας: codd. ἐπεστήκοντας | ἀνιλέως ἐπλησεν: cdd. ἀνιλεῶς ἐπλησεν. Idem τῶν προ ὑμῶν. Syriaca h. l. scripta Graecis parum respondent: And I saw again, over on the other side of them, bitter darkness, and there were in it men whose cry rose up unceasingly; and they were crying out and saying: O Lord, have mercy on us, for now we have known the time of repentance. And those angels yet the more tormented them, saying: There is no place for repentance. Had you repented before death, you might perhaps have been accepted. And I, Paul, groaned and wept, and I said: Woe unto you, O wicked ones; wherefore were you born into the world? And he answered and said unto me: It is more needful to weep for the patriarchs and the metropolitans and the bishops; and weep thou over priests and over deacons; for they have all done iniquity, and yet more over lovers of moneys. They loved the torments into which they have fallen, and shewed no mercy; and to them also no mercy comes,

λάς λευκάς, τυφλάς δὲ κύσας, καὶ ἐπιστήκοντας ἐπάνω ὀβελίσκων πυρίνων, καὶ ἄγγελος ἀνιλέως ἐπλησεν αὐτάς λέγων· νῦν ἐγνώκατε ποῦ ἔστε· ἀναγινωσκομένων ὑμῖν τῶν γραφῶν οὐ συνήκατε. καὶ εἶπεν πρὸς με ὁ ἄγγελος· αὐταί εἰσιν αἱ φθειρασαὶ ἑαυτάς καὶ τὰ βρέφη αὐτῶν ἀποκτείνασαι. ἤλθον οὖν τὰ βρέφη κρᾶζοντα· ἐκδίκησον ἡμεῖς ἐκ τῶν μητέρων ἡμῶν. καὶ ἐδόθησαν αὐτὰ ἄγγελῳ ἀπενεχθῆναι αὐτὰ εἰς εὐρύχωρον τόπον, τοὺς δὲ γονεῖς αὐτῶν εἰς αἰῶνιον πῦρ.

⁴¹ Καὶ ἐπῆρέν με ὁ ἄγγελος ἐκ τούτων τῶν κολάσεων καὶ ἔστησέν με ἐπάνω φρέατος, ὃ εἶχεν ἐπὶ τοῦ στόματος αὐτοῦ σφραγιδὰς ἑπτά. καὶ εἶπεν ὁ ἄγγελος, ὃς ἦν μετ' ἐμοῦ, πρὸς τὸν ἄγγελον τὸν ἐπὶ τοῦ φρέατος τοῦ τόπου ἐκείνου· ἀνοιξον τὸ φρέαρ, ἵνα ἴδῃ ὁ ἀγαπητὸς τοῦ θεοῦ Ἰησοῦς, ὅτι ἐδόθη αὐτῷ ἔξουσία θεωρῆσαι τὰς κολάσεις. καὶ εἶπέν μοι ὁ ἄγγελος τοῦ τόπου· στηθὶ μακράν, μέχρις ἂν ἀνοιξῶ τὰς σφραγίδας. καὶ ἀνοίξαντος αὐτοῦ ἐξῆλθεν δυσωδία, ἣν οὐκ ἦν ἐπενεγκεῖν. καὶ πλη-

but they are tormented sevenfold; for they have lost the time of repentance. But God is merciful, who hath left every man to his own will; and they therefore deserve bitter torments.

⁴¹ οὐκ ἦν supplevimus; in edd. enim nil nisi ἦν ἐπενεγκεῖν scriptum est | οὐκ ὠμολόγησαν (Amb ὁμολ.): uterque οὐκ pro οὐχ | καὶ ὅτι οὐκ: ὅτι supplevimus. Οὐκ h. l. et ante ἔστιν ita positum est ut ex iis quae praecedunt: οὐκ ὠμολόγησαν, absque negatione ὠμολόγησαν vel potius ἔλεγον huc supplendum sit | βλήσκονται: vide ad sect. 38. Syriaca: And when I was weeping over these things, the angel said unto me: Art thou crazy, Paul? As yet, thou hast not seen bitter torments. Then he carried me to the west, where all the torments were made ready, and he stationed me upon a well, and I saw that the well was sealed with three seals. And the angel who was with me answered and said unto me: Paul, dost thou see this well? Then he said to the angel who stood over the mouth of the well: Open this well for Paul, beloved of our Lord; for our Lord hath given unto him permission that he should see both all the enjoyments and blessings of the righteous, and all the woes and torments of sinners. Then the angel answered and said unto us: Then stand afar off, that the odour of the stench may not reach thee. And when he opened the well, there came forth from it the odour of much stench. And the angel who was with me said unto me, that as for every one who is cast into this well, there will be no remembrance of him, neither with God nor with angels. And I said to the angel who was with me: My Lord, who are these that deserve this pit? And he said unto me: Those who do not confess Jesus Christ nor his resurrection nor his humanity, but consider him as all mortals, and who say that the sacrament of the body of our Lord is bread.

σιάσας τοῦ τόπου ἰδὼν τὸ φρέαρ ἐκεῖνο σκότους καὶ ζόφους πε-
 πληρωμένον, καὶ πολλὴν στενοχωρίαν ἐν αὐτῷ. καὶ εἶπεν πρὸς
 με ὁ σὺν ἐμοὶ ἄγγελος· οὗτος ὁ τόπος τοῦ φρέατος ὃν ἑρᾷ ἀπό-
 βλητός ἐστιν τῆς δόξης τοῦ θεοῦ, καὶ οὐδεὶς τῶν ἀγγέλων δυσ-
 ωπαῖ ὑπὲρ αὐτῶν· καὶ ὅσοι οὐχ ὡμολόγησαν θεοτόκον τὴν ἁγίαν
 Μαρίαν, καὶ ὅτι οὐκ ἐνηθρώπησεν ἐξ αὐτῆς ὁ κύριος, καὶ ὅτι
 ὁ ἄρτος τῆς εὐχαριστίας καὶ τὸ ποτήριον τῆς εὐλογίας οὐκ ἐστὶν
 αὐτοῦ σὰρξ καὶ αἷμα, ἐν τῷ φρέατι τούτῳ βλήσκονται· καὶ ὡς
 προεῖπον, οὐδεὶς ἄγγελος δυσωπαῖ ὑπὲρ αὐτῶν. ⁴² καὶ ἰδὼν πρὸς
 δυσμὰς ἡλίου, ἔνθα ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν-
 των, ἄνδρας πολλοὺς καὶ γυναῖκας ἐκεῖ βασανιζομένους. καὶ
 εἶπον τῷ ἄγγέλῳ· τίνας οὗτοι, κύριε; καὶ εἰπέν μοι· οὗτοι εἰσιν
 οἱ λέγοντες ὅτι οὐκ ἔστιν ἀνάστασις νεκρῶν· καὶ οὐδέποτε γίνε-
 ται εἰς αὐτοὺς ἔλεος.

⁴³ Ταῦτα ἀκούσας ἐγὼ ἔκλαυσα πικρῶς. καὶ ἀτενίσας εἰς
 τὸ στερέωμα ἰδὼν τὸν οὐρανὸν ἀνεωρότα, καὶ Γαβριὴλ τὸν ἀρ-
 χάγγελλον κατελθόντα μετὰ στρατιᾶς ἀγγέλων, οἵτινες ἐγύρυσαν
 πᾶσας τὰς κολάσεις. καὶ ἰδόντες οἱ ἐν ταῖς κολάσεσιν κρινόμε-
 νοι ἀνεβόησαν πάντες μιᾷ φωνῇ μεγάλῃ· ἐλέησον ἡμᾶς, Γα-
 βριήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· ἤκούσαμεν γὰρ ὅτι
 ἔστιν κρίσις· ἰδοὺ ἐγνώκαμεν αὐτήν. καὶ ἀποκριθεὶς ὁ ἀρχάγγε-
 λος Γαβριήλ εἶπεν· ὅτι κύριος, ὃ παρίσταμαι, νύκταν καὶ ἡμέ-

⁴² His nihil est apud Syrum quod respondeat.

⁴³ νύκταν: ita codd. | δῶη: codicum alter δόει, alter δοῖ. Syriaca: Then I looked to the west, and behold heaven opened; and Michael, the chief of the angels, he who is over the covenant, descending from heaven, and a host of angels with him; and he came unto those who were in torments. They said unto him: Have mercy on us; we know that thou didst always offer up supplication in our behalf, while we were in the world, and now the fearful judgment of God hath reached us. And the angel answered and said unto them: Hearken, all ye who are in torments; by that Lord before whom I stand, I do not cease to weep on your account. Yet ye, O wicked ones, would not cease to sin, and ye filled up your life with vanity; and now, O ye wicked ones, where are your prayers, and where your repentance, that peradventure there should be unto you mercy? And I, Paul, heard these things from Michael; and those wicked ones were weeping and crying, and their voice was like thunder. And I remembered the words which our Lord spake: There shall be weeping and gnashing of teeth. And the angels with me were crying out and saying: O our Lord, have mercy on the work of thy hand, have mercy on thine image.

ραν ἀδιαλείπτως πρεσβεύω ὑπὲρ τοῦ γένους τῶν ἀνθρώπων· ἀλλ' οὐκ ἐποίησάν τι ἀγαθὸν ἐν τῇ βίῳ ὄντες, ἀλλ' ἐν ματαιότητι ἀνῆλθωσαν τὸν βίον τῆς ζωῆς αὐτῶν. νῦν δὲ κλαύσω καὶ γὰρ σὺν τῷ ἀγαπητῷ Παύλῳ· ἴσως σπλαγχνισθῇ ὁ ἀγαθὸς κύριος καὶ δώῃ ὑμῖν ἄνεσιν. ὑπήκουσαν δὲ μιᾷ φωνῇ· ἐλέησον ἡμᾶς, κύριε. καὶ προσέπεσαν ἐνώπιον τοῦ θεοῦ καὶ ἐκέτευον λέγοντες· ἐλέησον, κύριε, τοὺς υἱοὺς τῶν ἀνθρώπων, οὓς ἐπλασας κατ' εἰκόνα σὴν. ⁴⁴καὶ συνεσείσθη ὁ οὐρανὸς ὡς φύλλον, καὶ ἶδον τοὺς καὶ πρεσβυτέρους κειμένους ἐπὶ πρόσωπον, καὶ ἶδον τὸ θυσιαστήριον καὶ τὸν θρόνον καὶ τὸ καταπέτασμα, καὶ πάντα παρεκάλουν τὴν δόξαν τοῦ θεοῦ· καὶ ἶδον τὸν υἱὸν τοῦ θεοῦ μετὰ δόξης καὶ ἰσχύος πολλῆς κατερχόμενον ἐπὶ τῆς γῆς. καὶ ὡς ἐγένετο ὁ ἦχος τῆς σάλπιγγος, ἀνεβήσαν πάντες οἱ ἐν ταῖς κολλάσεσιν λέγοντες· ἐλέησον ἡμᾶς, υἱὲ τοῦ θεοῦ· σοὶ γὰρ ἐδόθη ἐξουσία τῶν οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἤλθεν φωνὴ λέγουσα· ποιοῦν ἔργον ἀγαθὸν ἐποιήσατε, ὅτι αἰτεῖσθε ἀνάπαυσιν; ἐπράξατε ὡς ἠθελήσατε καὶ οὐκ ἐμετανοήσατε, ἀλλ' ἐν ἀσωτίαις τὸν βίον ὑμῶν ἀνῆλώσατε. νῦν δὲ διὰ Ἰαβριὴλ τὸν ἄγγελον τῆς δικαιοσύνης μου καὶ διὰ Παῦλον τὸν ἀγαπητόν μου δίδωμι ὑμῖν νύκταν καὶ τὴν ἡμέραν τῆς ἀγίας κυριακῆς, ἐν ᾗ ἡγέρθητε ἐκ νεκρῶν, εἰς ἀνάπαυσιν. καὶ ἀνεβόησαν πάντες οἱ ἐν ταῖς κολλάσεσιν λέγοντες· εὐλογοῦμέν σε, υἱὲ τοῦ θεοῦ τοῦ ζῶντος· βέλτιον ἡμῖν ἢ τοιαύτη ἀνάπαυσις ἢ τὴν ζωὴν ἣν ἐξήσαμεν ἐν τῷ κόσμῳ πολιτευόμενοι.

⁴⁴ ἐμετανοήσατε: ita codices, item rursus νύκταν | ἡγέρθητε reposuimus pro ἡγέρθη, quod uterque codex praebeat. Ex Syro interprete haec tantum huc spectant: And when these things took place, I, Paul, stood confounded, and I saw the heavens shaking, like trees before the wind. And the gates were opened, and I saw our Lord coming with an escort on the clouds of heaven; and the odour of incense went forth before him from the earth even unto his throne. And I saw twenty-four elders casting themselves down before God and making supplication. And the four winds of heaven worshipped and made supplication before God. And all the angels were crying out and speaking with them. And I heard the voice of our Lord, saying: What do my glorious angels desire? And the angels answered and said: Plenitude of thy mercy unto the sons of men. Then all those who were in the torments lifted up their voice and said: O Lord Jesus Christ, son of the living God, have mercy on the work of thy hands.

⁴⁵ Καὶ μετὰ ταῦτα λέγει μοι ὁ ἄγγελος· ἴδού, ἴδες πάσας τὰς κολάσεις· δεῦρο ἀκολουθεῖ μοι, ἵνα σε ἀπάγω εἰς τὸν παράδεισον, καὶ μεταβάλλῃς τὴν ψυχὴν σου τῇ θεωρίᾳ τῶν δικαίων· πολλοὶ γὰρ ἐπιθυμοῦσιν τοῦ ἀσπάσασθαι σε. καὶ ἔλαβέν με ἐν ξιπῇ τοῦ πνεύματος, καὶ εἰσήγαγέν με εἰς τὸν παράδεισον. καὶ λέγει μοι· οὗτός ἐστιν ὁ παράδεισος, ἔνθα παρῆβησαν Ἀδὰμ καὶ ἡ Εὐὰ. καὶ ἴδον ἐκεῖ δένδρον παμμεγέθη ὡραῖον, ἐν ᾧ ἐπανεπαύετο τὸ πνεῦμα τὸ ἅγιον, καὶ ἐκ τῆς ρίζης αὐτοῦ ἐξήρχετο πᾶν εὐωδέστατον ὕδωρ, μεριζόμενον εἰς τέσσαρα ῥύγματα. καὶ εἶπα τῷ ἄγγέλῳ· κύριε, τί ἐστὶν τοῦτο τὸ δένδρον, ὅτι ἐξέρχεται ἐξ αὐτοῦ πλὴν πληθὸς τοῦ ὕδατος τούτου, καὶ πῦρ προχωρεῖ; καὶ ἀποκριθεὶς εἶπέν μοι· πρὶν γενέσθαι τὸν οὐρανὸν καὶ τὴν γῆν διεμέρισεν αὐτὰ εἰς τέσσαρας ἀρχάς καὶ κεφαλὰς, ὧν τὰ ὀνόματα εἰσιν Φεισῶν, Γεῶν, Τίγρις, Ἐφράτης. καὶ κρατήσας με πάλιν τῆς χειρὸς ἐπήγαγέν με πλησίον τοῦ ξύλου τῆς γνώσεως ἀγαθοῦ καὶ πονηροῦ. καὶ λέγει μοι· τοῦτό ἐστιν τὸ δένδρον δι' οὗ ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, καὶ ἐκ τοῦ καρποῦ αὐτοῦ ἔλαβεν Ἀδὰμ παρὰ τῆς γυναικὸς αὐτοῦ καὶ ἔφαγεν, καὶ λοιπὸν ἐξεβλήθησαν ἐντεῦθεν. καὶ ὑπέδειξέν μοι ἕτερον δένδρον τῆς ζωῆς, καὶ εἶπέν μοι· τοῦτο φυλάττευσιν Χερουβὶμ καὶ ἡ φλογὶνὴ ξομφαία. ⁴⁶ ἐμοῦ δὲ προσέχοντος τῷ ξύλῳ καὶ θαυμάζοντος, ἴδον γυναῖκα ἀπὸ μακρόθεν ἐρχομένην καὶ πληθὺς ἀγγέλων ὑμνούντων αὐτήν. καὶ ἐπηρώτησα τὸν ἄγγελον· τίς ἐστὶν αὕτη, κύριε, ἣ ἐν τούτῃ τιμῇ καὶ ὡραιότητι; καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ ἁγία Μαρία ἡ μήτηρ τοῦ κυρίου. καὶ ἔλθοῦσα ἡσπάσατό με λέγουσα· χαίρεις, Παῦλε, ἀγαπητὴ τοῦ θεοῦ καὶ τῶν ἀγγέλων καὶ τῶν ἀνθρώπων· σὺ τὸν λόγον τοῦ θεοῦ κατήγγειλās ἐν τῷ κόσμῳ, καὶ ἐκκλησίας συνέστησας, καὶ μαρτυροῦσίν σοι πάντες οἱ σωθέντες διὰ σοῦ· ξυσθέντες γὰρ ἀπὸ τῆς πλάνης τῶν εἰδώλων διὰ τῆς σῆς διδασκαλίας ἔρχονται ἐνταῦθα.

⁴⁵ δένδρ. παμμεγέθη: sic uterque | φεισῶν correximus pro φισῶν. Intacta reliquimus γεῶν (quod qñ edī solet) et ἐφρατης (quam scripturam etiam codex B in Apocalypsi utroque loco tuetur). Syrus haec non habet, nec inagis quas sectionibus 46 et 47 leguntur.

⁴⁶ ἐπηρώτησα Monac; ἐπερώτησα Amb | μαρτυρ. σοι: Monac σου pro σοι, Amb plane omittit | τῆς σῆς: σῆς supplevimus.

με λέγοντες· χαίροις, Παῦλε, ἀγαπητέ τοῦ θεοῦ, ἐκκλησιῶν τὸ καύχημα καὶ ἀγγελίων πρόσχημα. καὶ ἡρώτησα· τίνας ἐστὲ ὑμεῖς; καὶ ὁ πρῶτος εἶπεν· ἐγὼ εἰμι Ἡσαΐας, ὃν ἔπρησεν Μανασσῆς ἐν ξυλίνῳ πρίονι. καὶ ὁ δεύτερος εἶπεν· ἐγὼ εἰμι Ἱερεμίας, ὃν ἐλιθοβόλησαν οἱ Ἰουδαῖοι, ἀλλ' ἐμειναν πυρούμενοι τῷ αἰωνίῳ πυρί. καὶ ὁ τρίτος εἶπεν· ἐγὼ εἰμι Ἰεζεκιήλ, ὃν ἔπειραν οἱ χριστοκτόνοι· ταῦτα πάντα ὑπεμείναμεν, καὶ τὴν λιθίνην καρδίαν τῶν Ἰουδαίων οὐκ ἠδυνήθημεν ἐπιστρέφαι. καὶ ἔρριψα ἑαυτὸν ἐπὶ πρόσωπον, δέόμενος τῆς ἀγαθότητος τοῦ θεοῦ, ὅτι ἐποίησεν ἔλεος μετ' ἐμοῦ λυτρωσάμενος ἐκ τοῦ γένους τῶν Ἑβραίων. καὶ ἦλθεν φωνὴ λέγουσα· μακάριος εἰ σύ, Παῦλε, ἀγαπητέ τοῦ θεοῦ, καὶ μακάριος οἱ πιστεύσαντες διὰ σοῦ εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι αὐτοῖς ἡτοιμάσθη ἡ αἰώνιος ζωή.⁵⁰ Ἐτι ταύτης τῆς φωνῆς λεγούσης ἦλθεν ἄλλος κράζων· μακάριος εἰ, Παῦλε. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστιν

said unto me: This is righteous Job. And he drew nigh unto me and gave me a salutation and said unto me: Paul, thine honour and remembrance are always with God and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan daily uttered threats over me, saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me: Blaspheme against the living God and die. But I yielded not to the desire of the wicked one, but always said: The Lord gave, and the Lord hath taken away; blessed be his name. It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name, and he was long-suffering unto me in all that distress, for whom everything is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?

⁵⁰ Syriaca: And I saw another old man, saying unto me: Peace be unto thee, O Paul. And I said unto the angel who was with me: Who is this old man, my master? And he himself said to me: I am Noah, of the ark of the flood. I was six hundred years old, when I was building the ark for all flesh; and I ceased not to tell the sons of men: Repent of your evil deeds, for behold a flood cometh, and it will destroy you. And they saw that I prayed by night and day for them; bread I ate not in quietness, and the hair of my head I shaved not; and I hoped that peradventure God would shew mercy unto the work of his hands and not destroy it. But they repented not and considered not.

καιος ὢν καὶ πρῶτος; καὶ ἀποκριθεὶς εἶπέν μοι· κλαῦσαί με δεῖ ὑπὲρ πάντα ἄνθρωπον, ὅτι μόχθον κατέβαλλον εἰς λαὸν ἀσύνετον, καὶ καρπὸν οὐκ ἤνεγκαν· καὶ βλέπω τὰ πρόβατα ἅπερ ἐποίμαινον ἐσκορπισμένα, καὶ ἐ μόχθος ὃν ἐμόχθησα διὰ τοὺς υἱοὺς Ἰσραὴλ εἰς οὐδὲν ἐλογίσθη· καὶ τὰς δυνάμεις καὶ στρατιάς ἔδον ἐμμέσῳ αὐτῶν, καὶ οὐ συνῆκαν· καὶ βλέπω τοὺς ἔξ ἔθνῶν προσκυνοῦντας καὶ πιστεῦσαντας διὰ τοῦ λόγου σου καὶ ἐπιστρέψαντας καὶ ἐρχομένους ἐνταῦθα, καὶ ἐκ τοῦ λαοῦ μου τοῦ τοσούτου οὐδεὶς συνῆκεν. ὅτε γὰρ ἐκρέμασαν τὸν υἱὸν τοῦ θεοῦ οἱ Ἰουδαῖοι ἐπὶ τοῦ σταυροῦ, πάντες οἱ ἄγγελοι καὶ ἀρχάγγελοι καὶ οἱ δίκαιοι καὶ πᾶσα κτίσις ἡ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων ἐκόψαντο καὶ ἐθρήνησαν κοπετὸν μέγαν· οἱ δὲ ἀσεβεῖς καὶ παράφρονες Ἰουδαῖοι οὐ συνῆκαν· διότι ἡτοιμάσθη αὐτοῖς τὸ πῦρ τὸ αἰώνιον καὶ σκώληξ ὁ ἀκοίμητος.

⁴⁹ Ἐτι τούτου λαλοῦντος ἦλθον ἄλλοι τρεῖς καὶ ἡσπάσαντέ

⁴⁹ κρίον: hoc accentu notatum. Syriaca: And while he was talking, there came unto me twelve others, saying unto me: Art thou Paul, who was called Saul? We have heard before God a good remembrance of thee. Then I said: Who are ye, my masters? tell me. The first one answered and said: I am Isaiah, the distinguished prophet; and Manasseli the son of Iiezekiah, sawed me through with a woodsaw. And another answered and said: I am Ezekiel, the son of Buzi, he whom the Jews dragged on the mountain until the brains of my head went out. And all of us, my son, died in this way, and not one of us by a natural death. God constrained us, that we should turn Israel; and every one of us, in some way, they tormented. O Paul, blessed is the people that repents through thee, and blessed is the generation whose minister thou art. And one of them answered and said unto me: My son, I received angels into my house as strangers, and the sons of the city came to take them away from me by force, for wantonness; and I gave them my two daughters, who were virgins, and said unto them: Do unto them as you please; lo, the two know not a man, and to these men do no wickedness; and they listened not unto me. And lo, thou seest, Paul, that every evil-doer is thus rewarded.

His Syrus addit sectionem de Jobo, quae in Graecis non legitur. Constat his: And after these things I saw there coming towards me another old man, whose face and looks shone very brightly, like an angel; and his angel before him, singing and praising. And I said to the angel who was with me: Then, my master, as for every one of the saints, the angel who guideth him in the world is here with him praising; and wherever he goeth, he walketh before him; and the angels and saints have a love that cannot be divided. From the day that they do the will of God, they do not separate from them; and in every place where they sojourn, the praise of the Lord is in their mouth. Then I inquired of the angel who was with me: Who is this old man, master? And he

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⁵⁰ Ἐτι ταύτης τῆς φωνῆς λεγούσης ἦλθεν ἄλλος κράζων· μακάριος εἰ, Παῦλε. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστιν

said unto me: This is righteous Job. And he drew nigh unto me and gave me a salutation and said unto me: Paul, thine honour and remembrance are always with God and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan daily uttered threats over me, saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me: Blaspheme against the living God and die. But I yielded not to the desire of the wicked one, but always said: The Lord gave, and the Lord hath taken away; blessed be his name. It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name, and he was long-suffering unto me in all that distress, for whom everything is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?

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οὗτος, κύριε; καὶ εἶπέν μοι· οὗτός ἐστιν Νῶε ὁ ἐν τῷ καιρῷ τοῦ κατακλισμοῦ. καὶ ἀσπασάμενοι ἀλλήλους, ἠρώτησα αὐτόν· τίς εἶ; καὶ εἶπέν μοι· ἐγώ εἰμι Νῶε ὁ ἐν ἑκατὸν ἔτεσιν κτίσας τὴν κιβωτόν, καὶ μὴ ἀποδυσάμενος ὃν ἐφόρουσαν χιτῶνα μηδὲ ξυρησάμενος τὴν κεφαλὴν μου, ἀλλὰ καὶ ἐγκράτειαν ἀσκήσας οὐκ ἐπλησίασα τῇ γυναικί μου, καὶ εἰς τὰ ἑκατὸν ἔτη ὁ χιτῶν μου οὐκ ἐρυπώθη, καὶ ἡ θρίξ τῆς κεφαλῆς μου οὐκ ἐλαττώθη· καὶ οὐκ ἐπαυσάμην τοῖς ἀνθρώποις κηρύσσειν· μετανοεῖτε· ἰδοὺ γὰρ κατακλισμὸς ἔρχεται. καὶ οὐδεὶς συνῆκεν, ἀλλὰ πάντες ἔξεμυκτήριζόν με, μὴ φειδόμενοι τῶν ἀνομιῶν αὐτῶν, ἕως οὗ ἦλθεν τὸ ὕδωρ τοῦ κατακλισμοῦ καὶ ἀπώλεσε πάντας.

⁵¹ Καὶ ἀποβλέψας ἰδὼν ἄλλους δύο ἀπὸ μακρόθεν. καὶ ἔπε-

⁵¹ ἐνὼς καὶ ἡλιας: rectius apud Syrum de Helia et Elisa scribi videtur. Ceterum post verba ἐπὶ τὴν γῆν pauca tantum periisse, ut per se probabile est, ita ex Syro intellegitur. Post Heliæ enim orationem ille angelum a Paulo disces- sisse significat et Paulum sibi ipsi esse redditum. Quid præterea ex Syro ad Graecum textum supplendum faciat dubium est; Syrus enim ea quæ de libello Pauli sub fundamento domus Tarsi invento ab initio Graeci textus scripta sunt ad finem narrationis transtulit, quemadmodum iam supra ad sect. 2. dictum est et infra accuratius indicabitur. Legitur autem sectio 51. in Syro sic: And after these things I saw two coming unto me; and the angel who was with me said unto me: These are Elijah and Elisha. And they came unto me and inquired after my health; and Elijah said unto me, while rejoicing with me: I prayed before God concerning the people of Israel, and it rained not upon them rain for three years and six months; for their iniquity was great. I spake unto them, and they would not hear me. And I remembered that whatever a man asks, the Lord granteth it unto him; as David the prophet hath said: The Lord is nigh unto those who call upon him in truth; and he performeth the will of them that fear him. And often the angels asked that he would give them rain, and he gave not, until I called upon him again; then he gave unto them. But blessed art thou, O Paul, that thy generation and those thou teachest are the sons of the kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him. Then he departed from me.

And the angel who was with me led me forth, and said unto me: Lo, unto thee is given this mystery and revelation; as thou pleasest, make it known unto the sons of men. (Quæ iam sequuntur, potius ab interprete inventa quam translata videntur.) And I, Paul, returned unto myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery; but I wrote it, and deposited it under the ground and the foundation of the house of a certain faithful man, with whom I used to be in Tarsus, a city of Cilicia. And when I was released from this life of time, and stood before my Lord, thus said he unto me: Paul, have we shewn all these things unto thee, that thou shouldst deposit them under the foundation of a house? Then send and disclose, concer-

ἄκουσον τῆς φωνῆς μου καὶ διδάξόν με περὶ τῆς ἐλευσεώς σου· ὅταν μέλλῃς ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει γενέσθαι; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσι γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις; ἀποκαλύψόν μοι πάντα. θαρρῶ γὰρ ὅτι ὑπακούεις τῇ δούλῳ σου.

² Καὶ ἐποίησα ἡμέρας ἑπτὰ προσευχόμενος, καὶ μετὰ ταῦτα νεφέλη φωτεινὴ ἤρπασέν με ἀπὸ τοῦ ὄρους καὶ ἔστησέ με πρὸ προσώπου τοῦ οὐρανοῦ, καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀνάβλεψον, δοῦλε τοῦ θεοῦ Ἰωάννη, καὶ γνῶθι. καὶ ἀναβλέψας εἶδον ἀνεργότα τὸν οὐρανόν, καὶ ἐξήρχετο ἀπὸ τῶν θυρῶν τοῦ οὐρανοῦ ὁσμή ἀρωμάτων εὐωδίας πολλῆς, καὶ εἶδον φωτοχυσίαν

ὑπεράγαζε | δοῦλέν (E ἀνάξιον δοῦ.) σου: D om σου | ἄκουσον: F εἰσάκουσον | A om τῆς φωνῆς | καὶ διδ. με περὶ τῆς ἐλ. σου (E ἀγίας σου ἐλ. et add καὶ περὶ τῶν ἐσχάτων ἡμερῶν): F om | ὅταν (E πρᾶσθαι ὅταν μέλλῃ βασιλεύειν ὁ ἀντικείμενος διαβόλος καὶ) μέλλῃς (D μέλλεις) ἔρχ. (D εἰσέρχ.) ἐπὶ τῆς γῆς (ita DEF; AC ἐπὶ τὴν γῆν) | τί μέλλει γενέσθαι (C γίνεσθαι) ὁ οὐρ. καὶ ἡ γῆ (C om καὶ ἡ γῆ) - - τί μέλλουσι (C πῶς ἢ τί μέλλῃ) γεν. ἐν (C om) τ. καιρ. ἐκείν. cum DC: E τί μέλλῃ γενέσθαι ὁ οὐρ. καὶ ἡ γῆ καὶ ἡ σελ. καὶ τὰ λοιπὰ πάντα τοῦ κόσμου τούτου, F καὶ (ὁ?) οὐρ. τί μέλλῃ γεν. καὶ ἡ γῆ καὶ θάλασσα τί μέλλουσι γενέσθαι ἐν τῷ καιρῷ ἐκείνῳ, A καὶ τί μέλλει γενέσθαι ἐν τοῖς καιρ. ἐκείνοις | ἀποκ. (A καὶ ἀπ.) μ. πάντα (E περὶ πάντων τούτων): A add περὶ τοῦ οὐρανοῦ καὶ τῆς γῆς, τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν ἀστέρων | θαρρ. γὰρ (E add εἰς σὲ δέσποτα): A ὅτι θαρρ., D θαρρῶ | ὅτι ὑπ. τῷ δούλῳ (ita DE; C τὸν δούλον) σου (C σόν): A πάντοτε εἰσακούεις μου τοῦ δούλου σου, F (certe Birchio teste) ὑπακούεις μου ὡς δούλός σου

³ καὶ ἐποίησα cum AD: CEF G καὶ ποιήσας (C ποιήσαντος) | καὶ με. ταῦτα: E εὐθέως, F ἰδοὺ | νεφ. φωτεινὴ (F φωτός) ἤρπ. με ἀπ. τ. ὄρ. κ. ἔστ. με (F om ἀπὸ usque ἔστ. με) usque οὐρανοῦ cum AD(F) G: C ἤρπασάν (sic) με ἀπ. τ. ὄρ. κ. ἔστησέν με etc; E ἤρπασέ με ἐν νεφέλῃ καὶ παρέστησέν με πρὸ προσώπ. αὐτοῦ. B post ἡμῖν τὴν θεότητα (vide sub 1) sic pergit: ἐπὶ ἡμέρας ἑπτὰ νηστία καὶ ἀγρυπνίας, περιευχόμενος τῷ θεῷ ἵνα πλατύτερον δείξῃ ἡμῖν τὰ ἀπόρρητα τῆς συντελείας τοῦ αἵωνος. καὶ ἰδοὺ ἦλθεν νεφέλη φωτεινὴ καὶ ἤρπασέ με πρὸ προσώπ. τοῦ οὐρ. | ἀνάβλεψ. - τ. θε. (C κυρίου pro τ. θε.) - γνῶθι (D εἶδέ) cum ACD; item E sed add πάντα τὰ μέλλοντα γενέσθαι: F ἄκουσον δικαίαι ἰω. καὶ γνῶθι. B ἀνάβλ. καὶ θεώρησον δικαίαι ἰω. | ἀνάβλέψας εἶδον (ita DEF; A ἶδον): C ἀνέβλεψα καὶ ἶδον, B καὶ ἀνέτεινα τὸ ὄμμα καὶ ἶδον (cod. οἶδον) | ἀνεργότα (B post οὐρ.) τὸν οὐρ. cum DB: FE ἀνεωγμένον (E post οὐρ.) τὸν οὐρ., CA ἀνεωγότας (sed C - τα, A post οὐρ.) τοὺς οὐρανοὺς | καὶ ἐξήρχ. ἀπὸ τῶν (A om ἀ. τ.) θυρῶν τ. οὐρ. cum CEA: D praem καὶ εἶδον, sed om ἀπὸ usque οὐρ., F καὶ ἐξήρχ. ἀπ' αὐτοῦ, B om | ὁσμή (F ὡς ὁσμή) ἀρ. εὐωδ. (F πλήρης, C πολλῇ εὐωδίᾳ, C εὐωδίας πολλοῦ πλήρης μόσχου) cum A, item CEF: D nil nisi εὐωδίας πλήρης, B om omnia | καὶ εἶδ. φωτοχ. (E φωταγωγίαν) πολλ. παρὰ (E ὑπὲρ) τ. ἡλ. φωτ. (A σφοδρωτέραν) cum ADEG: B καὶ φωτοχ. πο. πα. τ. ἡλ. et add (supra om) καὶ ὁσμὴν ἀρωμάτων, CF σφόδρα (F om) πα. τ. ἡλ. φωτεινοτ.

IV. APOCALYPSIS IOHANNIS.

Ἀποκάλυψις τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου.

¹ Μετὰ τὴν ἀνάληψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ παρεγενόμενη ἐγὼ Ἰωάννης μόνος ἐπὶ τὸ ὄρος τὸ θαβώρ, ἔνθα καὶ τὴν ἄχραντον αὐτοῦ θεότητα ὑπέδειξεν ἡμῖν, καὶ μὴ δυνηθέντος μου στήναι ἔπεσα ἐπὶ τὴν γῆν καὶ ἠϋξάμην πρὸς κύριον καὶ εἶπον· κύριε ὁ θεός μου, ὁ καταξιώσας με δοῦλόν σου γενέσθαι,

* ἀποκάλυψις cum ABCFG: D ἡ ἀποκ., E ἐρώτησις | τοῦ ἁγίου (ita CD; B add καὶ πανευφήμου ἀποστόλου καὶ εὐαγγελιστοῦ, item FG ἀποστ. καὶ εὐαγγ.) ἰω. τοῦ θεολ. (G add καὶ περὶ τοῦ ἀντιχρίστου): A ἰω. ἀποστ. καὶ εὐαγγελ. ἐπιστηθίου ἡγαπημένου παρθένου τοῦ θεολόγου· περὶ τῆς συντελείας καὶ περὶ τοῦ ἀντιχρίστου. E τοῦ ἁγί. ἰω. τοῦ θεολ. περὶ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ περὶ τῆς συντελείας.

¹ ἀνάληψιν: D (ex errore) ἀποκάλυψιν | παρεγενόμενη cum DE: BCFG παρεγενόμενος | ἐγὼ ἰω.: BF add ὁ θεολόγος | μόνος: BF om | ἐπὶ τὸ ὄρος τὸ (cum DG, item F; E om) θαβώρ (F θαβώριον?): BC ἐν τῷ ὄρει τῷ (C om) θαβώρ | ἔνθα κ. τ. ἄχρ. αὐτ. θεότητα (C θεότηταν) ὑπέδειξ. (D ἔδειξ.) ἡμῖν (C add ἐν γὰρ τῷ ὄρει ἐκείνῳ ἔδειξεν ἡμῖν τὴν θεότηταν) cum CDFG: B ἐν ᾧ ὑπέδειξ. ἡμῖν τὴν θεότητα, E om | καὶ μὴ δυν. μου στήν. ἔπεσα usque εἶπον cum D: E καὶ ἐκτείνας τὰς χεῖρας πρὸς τὸν οὐρανὸν εἶπον, C ἐπεσάμην (sed scriptum est ἐπέσαμεν) ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ ἀνελθόντος μου ἐν τῷ τόπῳ ἐκείνῳ, καὶ ἀτενίσας εἰς τὸν οὐρανὸν καὶ τὰς χεῖράς μου ἐκπετάσας εἰς τὸ ὕψος τοῦ οὐρανοῦ ἠϋξάμην πρὸς κύριον καὶ εἶπον, F (item G?) ἐλθόντος δέ μου ἐν τῷ τόπῳ ἐκείνῳ, καὶ ἀτενίσας τοῖς ὀφθαλμοῖς εἰς τὸν οὐρανὸν ἠϋξάμην πρ. κύρ. λέγων, B om usque finem sectionis. A post τοῦ κυρ. ἡμῶν ἰησ. χριστοῦ sic pergit: ἔπεσον ἐγὼ ἰωάν. ἐπὶ τὴν γῆν, καὶ ἦρα τὰς χεῖράς μου εἰς τὸν οὐρανὸν καὶ τὸ ὄμμα, καὶ ἠϋξάμην πρ. κύρ. τὸν θεόν μου καὶ εἶπον | κύριε ὁ θε. μου cum EFG: A κύρ. μου Ἰησοῦ χριστέ, C κύριε Ἰησοῦ χριστέ, D κύρ. ἡμῶν Ἰησοῦ χριστέ, Bε

ἄκουσον τῆς φωνῆς μου καὶ διδάξόν με περὶ τῆς ἐλεύσεώς σου· ὅταν μέλλῃς ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει γενέσθαι; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσι γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις; ἀποκάλυψόν μοι πάντα. θαρρῶ γὰρ ὅτι ὑπακούεις τῇ δούλῳ σου.

² Καὶ ἐποίησα ἡμέρας ἑπτὰ προσευχόμενος, καὶ μετὰ ταῦτα νεφέλη φωτεινὴ ἤρπασέν με ἀπὸ τοῦ ὄρους καὶ ἔστησέ με πρὸ προσώπου τοῦ οὐρανοῦ, καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀνάβλεψον, δούλε τοῦ θεοῦ Ἰωάννη, καὶ γνῶθι. καὶ ἀναβλέψας εἶδον ἀνεωγότα τὸν οὐρανόν, καὶ ἐξήρχετο ἀπὸ τῶν ἑνδοθεν τοῦ οὐρανοῦ ὅσμη ἀρωμάτων εὐωδίας πολλῆς, καὶ εἶδον φωτοχυσίαν

ὑπεράγαθι | δουλὲν (E ἀνάξιον δοῦ.) σου: D om σου | ἄκουσον: F εἰσάκουσον | A om τῆς φωνῆς | καὶ διδ. με περὶ τῆς ἐλ. σου (E ἀγίας σου ἐλ. ot add καὶ περὶ τῶν ἐσχάτων ἡμερῶν): F om | ὅταν (E praem ὅταν μέλλῃ βασιλεύειν ὁ ἀντικείμενος διαβόλος καὶ) μέλλῃς (D μέλλεις) ἔρχ. (D εἰσέρχ.) ἐπὶ τῆς γῆς (Ita DEF; AC ἐπὶ τὴν γῆν) | τί μέλλει γενέσθαι (C γίνεσθ.) ὁ οὐρ. καὶ ἡ γῆ (C om καὶ ἡ γῆ) - - τί μέλλουσι (C πῶς ἢ τί μέλλῃ) γεν. ἐν (C om) τ. καιρ. ἐκείν. cum DC: E τί μέλλῃ γενέσθαι ὁ οὐρ. καὶ ἡ γῆ καὶ ἡ σελ. καὶ τὰ λοιπὰ πάντα τοῦ κόσμου τούτου, F καὶ (δ?) οὐρ. τί μέλλῃ γεν. καὶ ἡ γῆ καὶ θάλασσα τί μέλλουσι γενέσθαι ἐν τῷ καιρῷ ἐκείνῳ, A καὶ τί μέλλει γενέσθ. ἐν τοῖς καιρ. ἐκείνοις | ἀποκ. (A καὶ ἀπ.) μ. πάντα (E περὶ πάντων τούτων): A add περὶ τοῦ οὐρανοῦ καὶ τῆς γῆς, τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν ἀστέρων | θαρρ. γὰρ (E add εἰς σὲ δέσποτα): A ὅτι θαρρ., D θαρρῶ | ὅτι ὑπ. τῷ δούλῳ (Ita DE; C τὸν δούλον) σου (C σόν): A πάντοτε εἰσακούεις μου τοῦ δούλου σου, F (certe Birchio teste) ὑπακούεις μου ὡς δουλός σου

³ καὶ ἐποίησα cum AD: CEF G καὶ ποιήσας (C ποιήσαντος) | καὶ με. ταῦτα: E εὐθέως, F ἰδοὺ | νεφ. φωτεινὴ (F φωτὸς) ἤρπ. με ἀπ. τ. ὄρ. κ. ἔστ. με (F om ἀπὸ usque ἔστ. με) usque οὐρανοῦ cum AD(F) G: C ἤρπασάν (sic) με ἀπ. τ. ὄρ. κ. ἔστησέν με etc; E ἤρπασέ με ἐν νεφέλῃ καὶ παρέστησέν με πρὸ προσώπ. αὐτοῦ. B post ἡμῖν τὴν βεδύτητα (vide sub 1) sic pergit: ἐπὶ ἡμέρας ἑπτὰ νηστία καὶ ἀγρυπνίαις, περιευχόμενος τῷ θεῷ ἵνα πλατύτερον δείξῃ ἡμῖν τὰ ἀπόρρητα τῆς συντελείας τοῦ αἰῶνος. καὶ ἰδοὺ ἦλθεν νεφέλῃ φωτεινὴ καὶ ἤρπασέ με πρὸ προσώπ. τοῦ οὐρ. | ἀνάβλεψ. - τ. θε. (C κυρίου pro τ. θε.) - γνῶθι (D εἶδέ) cum ACD; item E sed add πάντα τὰ μέλλοντα γενέσθαι: F ἄκουσον δίκαιε ἰω. καὶ γνῶθι. B ἀνάβλ. καὶ βεώρησον δίκαιε ἰω. | ἀναβλέψας εἶδον (Ita DEF; A ἶδον): C ἀνέβλεψα καὶ ἶδον, B καὶ ἀνέτεινα τὸ ὄμμα καὶ ἶδον (cod. οἶδον) | ἀνεωγότα (B post οὐρ.) τὸν οὐρ. cum DB: FE ἀνεωγμένον (E post οὐρ.) τὸν οὐρ., CA ἀνεωγότας (sed C - τα, A post οὐρ.) τοὺς οὐρανοὺς | καὶ ἐξήρχ. ἀπὸ τῶν (A om ἀ. τ.) ἐνδ. τ. οὐρ. cum CEA: D praem καὶ εἶδον, sed om ἀπὸ usque οὐρ., F κ. ἐξήρχ. ἀπ' αὐτοῦ, B om | ὅσμη (F ὡς ὅσμη) ἀρ. εὐωδ. (F πλήρης, C πολλῇ εὐωδίᾳ, C εὐωδίας πολλοῦ πλήρης μόσχου) cum A, item CEF: D nil nisi εὐωδίας πλήρης, B om omnia | καὶ εἶδ. φωτοχ. (E φωταγωγ(αν) πολλ. παρὰ (E ὑπὲρ) τ. ἡλ. φωτ. (A σφοδρωτέραν) cum ADEG: B καὶ φωτοχ. πο. πα. τ. ἡλ. et add (supra om) καὶ ὅσμη ἀρωμάτων, CF σφόδρα (F om) πα. τ. ἡλ. φωτεινοτ.

πολλήν σφόδρα παρὰ τὸν ἥλιον φωτεινότεραν. ³ καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. καὶ ἀνέτεινα τὸ ὄμμα, καὶ εἶδον βιβλίον κεείμενον, ὡς νομίζειν με, ἐπτα ὀρέων τὸ πάχος αὐτοῦ· τὸ δὲ μήκος αὐτοῦ νοῦς ἀνθρώπων οὐ δύναται κάταλαβεῖν, ἔχοντα σφραγίδας ἐπτά. καὶ εἶπον· κύριε ὁ θεός μου, ἀποκάλυψέν μοι τί ἐστὶν γεγραμμένον ἐν τῷ βιβλίῳ τούτῳ. ⁴ καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τοῦτο τὸ βιβλίον ὃ ἐώρακας, γεγραμμένα εἰσὶν τὰ ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ καὶ τὰ ἐν τῇ ἀβύσσῳ, καὶ πάσης φύσεως ἀνθρωπίνης κτίματα καὶ δικαιοσύνη. ⁵ καὶ εἶπον· κύριε, πότε μέλ-

³ καὶ πάλιν etc. cum ABCD: F καὶ -- ἄκουσον δίκ. ἰω. καὶ θεώρησον, E om | κ. ἀνέτεινα (C - von) τ. ὄμμ. cum AC; reliqui om | F καὶ ἀναβλέψας εἶδον | ABC ἔδον | C om κεείμενον | ὡς νομίζειν με cum A: D ὡς νομίζον ἴσον, C ὡς νομίζων, F ὡς ἐνόμιζον (item G addito ἴσον), E nil nisi ὡς, B om, sed vide post | ἐπτ. ὀρέων (C ὄρη) τὸ π. αὐτ. cum CDFG; item A τὸ π. αὐτ. ὡς ἐπτ. ὀρέων: E ἑπτακοσίων πηχέων τὸ π. αὐτ., B vide post | ἀνθρώπων cum AD, item B (qui totum locum sic habet: οὐ τὸ μήκ. καὶ τὸ πλάτος καὶ τὸ π. αὐτ. νοῦς ἀνθρ. etc): CDFG ἀνθρώπου | κάταλαβεῖν (CE - βέσσαι) cum ACEFG: BD κατανοήσαι | ἔχοντα cum CDFG: AB ἔχων, E ἔχον δὲ | καὶ εἶπον: B καὶ τοῦτο θεασάμενος ἐγὼ Ἰωάννης εἶπον | κύριε usque ἀποκάλ. μοι cum D, item E omisso ἀποκάλ. μοι, F (et G?) ἀποκάλ. μοι κύριε: AC ἄκουσον τοῦ δούλου σου τῆς φωνῆς κύριε (C om τ. φω. κύρ.) καὶ ἀποκ. μοι, B δέομαί σου κύριε, ἀποκάλυψ. μοι τῷ δούλῳ σου | τί ἐστ. (E εἰσιν) γεγραμμένον (E - μένα, item D) ἐν τ. βί. τούτ. cum ADE; item C τί ἐστ. τὰ ἐν αὐτῷ γεγραμμ., F (et G?) τὸ βιβλίον τοῦτο, B τί ἐστὶ τὸ βιβλίον ὃ ἐώρακα.

⁴ καὶ ἤκ. φω. λε. μοι: E om | ἄκ. δίκ. ἰω. cum BCDE: AG om | BC om τοῦτο, E om τοῦτο usque ἐώρακ. (F a verbis ἀποκάλ. μοι κύρ. τὸ βιβλ. τοῦτο pergit καὶ πάντα ἐν αὐτῷ γεγραμμ. τὰ ἐν τῷ medii omīssis) | γεγραμμ. εἰσὶν (ita A, C εἰς. γεγρ., BD ἔστι [D ἔστε] γεγραμμένα): C add ἐν αὐτῷ. De E vide post, de F ante. | τὰ ἐν τῷ (cum BDEFG; AC om) οὐρ. καὶ τὰ (AB om) ἐ. τ. γ. καὶ (CD om) τὰ -- πάσης φύ. ἀνθρ. (cum ACD: BEF πᾶσα φύσις ἀνθρώπων [F - που]) κτίματα (cum AE, D κτίμασιν, BCF κτίμα) κ. δίκ. Post δίκ. Ἰωάννη E sic pergit: πάντα τὰ ἐν τῷ οὐρανῷ -- κτίματ. κ. δίκ. ἀναγραφόμενα. B post δικαιοσύνη addit: καὶ φανερωθήσονται εἰς τὴν συντέλειαν τοῦ αἰῶνος, ἐν τῇ μελλούσῃ κρίσει· καὶ ὡς ὁ προφήτης δανιὴλ ἐώρακεν κριτήριον· ἐκάθισα, καὶ βιβλία ἀνέωχθησαν (in codice per omnia vitiosissimo scriptum est: ἐκάθισαι· καὶ βύβλη ἀνέωχθησαν)· τότε καθίσονται καὶ οἱ δώδεκα ἀποστόλοι κρινόντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. Tum pergit: ὡς δὲ ταῦτα ἤκουσα ὑπὸ τοῦ κυρίου μου, καὶ πάλιν ἠρώτησα· ὑπόδειξόν μοι, κύριε μου, πότε μέλλῃ γενέσθαι, καὶ τί εἰς (codex teils pro ti eis) σημεῖα διαφέρουσιν οἱ καιροὶ καὶ οἱ χρόνοι, ἵνα καὶ ἐγὼ ἀναγγέλω τοῖς ἀδελφοῖς μου τοῖς ἀποστόλοις καὶ πᾶσι τοῖς πιστεύουσιν εἰς τὸ ὄνομά σου τὸ ἄγιον.

⁵ πότε μέλλουσιν (A μέλλει) ταῦτ. γεν. (D γε. τα., F τα. ἀποκαλυφθῆναι) -- ἐκεῖνοι cum ACDK (et G): B καὶ ἀπὸ τότε τί μέλλει γενέσθ. | μέλλει: A

λουσιν ταῦτα γενέσθαι, καὶ τί διαφέρουσιν οἱ καιροὶ ἐκεῖνοι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· μέλλει τῷ καιρῷ ἐκείνῳ γενέσθαι πλησμονὴ σίτου καὶ οἴνου, ὅσα οὐ γέγονεν ἐπὶ τῆς γῆς οὐδ' οὐ μὴ γένηται ἕως οὐ ἔλθωσιν οἱ καιροὶ ἐκεῖνοι. τότε ὁ στάχυς τοῦ σίτου ἐκφυεῖ ἡμιχοίνικον, καὶ ὁ ἀγκών τοῦ κλήματος ἐκφυεῖ χιλίους βότρυας, καὶ ὁ βότρυς ἐκφυεῖ ἡμίσταμνον οἴνου· καὶ τοῦ ἐπερχομένου ἔτους οὐ μὴ εὐρεθῇ ἐπὶ προσώπου πάσης τῆς γῆς ἡμιχοίνικον σίτου οὐδὲ ἡμίσταμνος οἴνου.

⁶ Καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε

add γάρ | τῷ: CE ἐν τῷ | οἴνου: A add πολλή, item E (πλήθει et πολλοὶ corrupte) ἐπὶ τῆς γῆς (C τὴν γῆν) cum CDE: AFG om | οὐδ' οὐ μὴ (C οὐδὲ μὴ, F οὐδὲ) γένηται (EF γενήσεται): F add πώποτε (A πώποτε omisissis οὐδ' οὐ μὴ γέν. ex errore) | ἕως οὐ: A μέχρις ἂν | E τότε γάρ | ἐκφυεῖ primum cum CE: A χύνει, G ἐκύνει, DF ἐκχέει, B ἐκχεί | ἡμιχοίνικον cum A (ἡμιχύνηκον), item D χίνικον: C εἰμψίνηκον, G ἡμψοίνικον, F ἐπιφοίνικος, quae omnia ex ἡμψοίνικον corrupta videntur esse. Nec minus corrupte E ἐν μὴ ζαρὸν σήτου (σίτου etiam G addit), B ἡμισκοσκηνῶν | ὁ (A ἡ) ἀγκών (E ἀγκων) cum ADE: C ὁ κλάδος, F ὁ εἰς στάχυς? B τὸ κλήμα pro ὁ ἀγκ. τ. κλήμ. | ἐκφυεῖ (D φυεῖ) cum CDE, A ποιήσει, F ἐκχέει, B om | ἐκφυεῖ tert (D φυεῖ, A εὐφυεῖ) cum ACDE: B om (F post ἐκχέει om χιλίους usque ἐκφυεῖ) | ἡμίσταμνον cum AC, item F (ἡμισσταμνον), DE στάμνον, B ἡμισσταμνο | καὶ τοῦ ἐπερχ. ἔτους cum C; F (G?) καὶ εἰς τὸ ἐπερχόμενον ἔτος, D καὶ τὸν ἔπειτα χρόνον, B καὶ τοῦ ἐπερχομένου καιροῦ, E καὶ ἐν τῷ ἐπερχομένῳ χρόνῳ, A καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλει γενέσθαι· καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, Ἰωάννη· ἐρχομένου τοῦ καιροῦ | ἐπὶ προσώπου (BE -ωπον) πάσης (BD om) τ. γῆς: A om, E post οἴνος ponit | ἡμιχοίνικον (D οἴμοι χίνικον, C ἡμισυ φίνηκον, F φοίνικα) σίτου cum ACDF: BE σίτος | ἡμίσταμνος (οἴμοι στάμνος D, ἡμίσταμνον A, ἡμισυ στάμνον C) οἴνου cum ACD; F στάμνον οἴνου: BE οἴνος, sed B add οὔτε θλίσιν. Praeterea BE οὔτε σί. οὔτε οἴν., item F οὔτε φοί. σίτ. οὔτε στ. οἴν., CD καὶ pro οὐδέ. B post verba ἄκουσ. δίκ. Ἰω. totam sectionem sic habet: ὅταν ἴδῃτε (codex ηδύται) σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ συνεχῶς (sic) πόλεμον, ἔθνος ἐπὶ ἔθνος καὶ βασιλεῖς ἐπὶ βασιλεῖς καὶ λιμοὺς καὶ σεισμούς, τότε ἐγγίξει τὸ τέλος· καὶ μέλλουσιν οἱ καιροὶ ἐκεῖνοι γενέσθαι πλησμονὴ σίτου καὶ οἴνου καὶ θλάου, ὅσα οὐ γέγονε πώποτε· τότε ὁ στάχυς τοῦ σίτου ἐκχέει (sic) ἡμισυκόσκινον, καὶ τὸ κλήμα χιλίους βότρυας, καὶ ὁ βότρυς ἡμισύσταμνον οἴνου· καὶ τοῦ ἐπερχομένου καιροῦ φθαρῇσεται, καὶ οὐ μὴ εὐρεθῇ ἐπὶ προσώπων τῆς γῆς οὔτε σίτος οὔτε οἴνος οὔτε θλίσιν.

⁶ καὶ πάλιν (ita BCD; F om) εἶπ. (D add πρὸς κύριον) κύριε, ἀπὸ (BD praem καὶ) τέτ. τί μέ. (D τί μέ. τότε) ποιεῖν (ita CDF; B μέλλει γενέσθαι); καὶ ἡ. φωνῆς λεγούσης (F φωνὴν λέγουσαν) μοι· ἄκ. δίκ. Ἰω. (B om ἄκ. δίκ. Ἰω., C add ταῦτα πάντα ἐλάλησα σοι): haec omnia AE om | τότε: AE καὶ τότε | ἀρ-

φανήσεται ὁ ἀρνητὴς καὶ ἐξορισμένος ἐν τῇ σκοτίᾳ, ὁ λεγόμενος ἀντίχριστος. καὶ πάλιν εἶπον· κύριε, ἀποκάλυψόν μοι ποταπὸς ἐστίν. ¹ καὶ ἤκουσα φωνῆς λεγούσης μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ζοφῶδες, αἱ τρίχες τῆς κεφαλῆς αὐτοῦ ὀξεῖαι ὡς βέλη, οἱ ὄφρυες αὐτοῦ ὡσεὶ ἀγροῦ, ὁ ὀφθαλμὸς αὐτοῦ ὁ δεξιὸς ὡς ὁ ἀστὴρ ὁ πρωὶ ἀνατέλλων, καὶ ὁ ἔτερος ὡς λέοντος, τὸ στόμα αὐτοῦ ὡς πῆχυν μίαν, οἱ ὀδόντες αὐτοῦ σπιθαμαιῶν, οἱ δάκτυ-

νητῆς: C add καὶ ὑπερήφανος | ἐξορισμένος (ita omnes) ἐν τῇ σκοτ. (F' ἐν τῷ σκοτεινῷ, BD om ἐν τ. σκ., sed B add διάβολος): C ἐξορ. ὁ ἐν σκοτίᾳ μένων | ὁ λεγόμενος: D om | ἀντίχριστος (D - χρηστος): E add καὶ ὑποδεικνύει τὰ τῆς πλάνης αὐτοῦ φαντάσματα, λέγων· ἐγὼ εἰμι ὁ υἱὸς τοῦ ἀνθρώπου, καὶ παραδεικνύει (cod. - δύναι) αὐτὸν ὡς ἑλόν, καὶ στήσει τὸν τόπον αὐτοῦ εἰς τὸν τόπον τοῦ κρανίου, ὅπου ἦλθεν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ διὰ τοὺς ἐν ᾧ οὐδωμένους, καὶ ἄρχεται τὸ κρῖναι μετὰ πραότητος καὶ ἐλεημοσύνης πολλῆς καὶ συγχωρήσεως ἁμαρτιῶν, καὶ ὥς· φησι συγχωρεῖ ἁμαρτήματα. καὶ ἀκούσονται οἱ πεπλανημένοι αὐτὴν τὴν συγχώρησιν, καὶ συναχθῶσονται ἄγνωστοι καὶ ἄγραμματοὶ λέγοντες πρὸς ἀλλήλους· μὴ ἄρα εὐρίσκομεν αὐτὸν δικαίον; ἐστὶν ἐπιστηριζών (in codice: εὐρίσκομεν αὐτόν· δικαίος ἐστὶν ἐπιστηριζών) ὁ δῆμος τῶν φονευτῶν ἰουδαίων. ὅθεν καὶ ὡς πρότιμον δείκνυσιν αὐτόν, τοῦ τόπου καὶ τοῦ ναοῦ πρόνοιαν ποιούμενος. καὶ λέγουσιν οἱ ἀγνώμονες ὅσα... (cod. ἐνεγκατευσώμεθα?) διὰ τοὺς λόγους καὶ τὰς παραινήσεις τῶν προφητῶν. Quae sequuntur, ad sect. 8. pertinent: καὶ πάλιν ὁ μαθητὴς τοῦ κυρίου ἠρώτησε λέγων· εἰπέ μοι, κύριε μου, καὶ μετὰ ταῦτα τί μέλλεις ποιεῖν; ἄκουσον, δίκαιε ἰωάννη· θεωρῶν ὁ θεὸς τὴν ἀδικίαν αὐτοῦ ἀποστέλλει ἄγγελον ἐξ οὐρανοῦ, τὸν βαυριτῆλ (sic), λέγων· ἀπέλθατε, σαλπίζατε (sequitur ἄλλος ἀς, coniecturis simile aliquid ut τοῖς πνεύμασιν ἄλλος ἕνα) κρατήσουσιν τὸν ὑετόν, καὶ ἡ γῆ ξηρανθήσεται, καὶ αἱ βοτάναι (cod. ἡ βατάνες) ψυγήσονται, καὶ ποιήσῃ τὸν οὐρανὸν χαλκοῦν, ἵνα ᾄδῳσιν μὴ δώσῃ ἐπὶ τὴν γῆν, καὶ κρύψῃ τὰς νεφέλας εἰς τὰ ἔγκατα τῆς γῆς, καὶ καταστελῇ (hoc loco - στηλῇ) κέρας τῶν ἀνέμων, ἵνα μὴ ἄνεμος συστήῃ (sic) ἐπὶ (cod. ἀπὸ) προσώπου πάσης τῆς γῆς. καὶ ἔσται ὕψος πολὺ (cod. πολλῇ) ἐπὶ πᾶσαν τὴν γῆν (cf C ad sect. 7). Post haec quae leguntur, vide ad sect. 8; pergitur enim: καὶ εἶπον· κύριε, πόσα ἔτη μέλλουσιν etc. | πάλιν: AE om | εἶπον: B add ἐγὼ ἰωάννης | E κύρ. μου | ἀποκάλ. μοι cum ABDFG: CE om | ποταπ. ἐστ. (G add ὁ ἀντίχριστος, item E οὗτος ὁ ἀντίχρ.): D πῶς μέλλει εἶναι

¹ καὶ ἡκ. φω. λεγ. μοι cum BCD, item F' additis ἄκουσον δίκαιε ἰωάννη: E ἄκουσον δίκαιε ἰωάννη, A καὶ εἰπέ μοι· ἄκουσ. δίκ. ἰω. | τὸ (B add μὲν) εἶδος (F praem ἔστω): B τὸ φῶς | ζοφῶδες: A add ἐστίν, B add καὶ μελανώμενον | ὀξεῖαι (AD ὀξύς, C ὀξίς, B ὀξήσου, EF om) ὡς (A ὥσπερ, C ὡσεὶ) βέλη (A βέλος, B βελώνια, F φόλλος?): E add ἠχονημένα | οἱ (C ἡ) ὄφρυες (D ὄφρυες, F ὠφρυες, B φροῖς, E ὠσφρύς, C ὀφρῖς) αὐτ. ὡσεὶ ἀγροῦ (D ὠσεῖσαγροῦ, F ὡς ἀγροῦ, C ὡς ἄγρια, E πάσης δυσωδίας καὶ ἀγριότητος, B corruptissimo ἀνδρείου βελόνια ἄγαστάχειος): A om | E ὁ μὲν ὅψ. αὐτ. οὐκ ἔστιν ὁ δεξ. | ὡς (B om) ὁ (BDEF om) ἀστ. ὁ (DE τὸ, F om) πρωὶ (A πρώην) ἀνατ. | καὶ ὁ ἕτερος (A add αὐτοῦ ὀφθαλμός): F ὁ ἀριστέρος | ὡς cum CDF: AE ὥσπερ, B om (sed add εἶδς sic) | τὸ στ. αὐ. ὡς πῆχ. μίαν (ὡς κ. μ. A;

λοι αὐτοῦ ὡς δρέπανα, τὸ ἔχον τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο, καὶ εἰς τὸ μέτωπον αὐτοῦ γραφὴ ἀντίχριστος· ἕως τοῦ οὐρανοῦ ὑψωθήσεται καὶ ἕως τοῦ ὄθου καταβήσεται, ποιῶν ψευδοφαντασίας. καὶ τότε ποιήσω τὸν οὐρανὸν χαλκοῦν, ἵνα μὴ δώσει ἐπὶ τὴν γῆν δρόσον· καὶ κρύψω τὰς νεφέλας ἐν ἀποκρύφοις τόποις, ἵνα μὴ ἐπάγῃσι δρόσον ἐπὶ τὴν γῆν· καὶ καταστελῶ τοῖς κέρασιν τῶν ἀνέμων, ἵνα μὴ πνεύσει ὁ ἄνεμος ἐπὶ τῆς γῆς.

⁸ Καὶ πάλιν εἶπον· κύριε, καὶ πόσα ἔτη μέλλει ποιεῖν οὗτος ἐπὶ τῆς γῆς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε

D πῆχη α', C πῆχη, B πλῖων πῖθαμῦς [σπιθαμῆς]): EF om | σπιθαμαῖοι (D - μέοι) cum AD: C σπιθαμή, E σπιθαμήν, G σπιθαμῶν, F σπιθαμῶν τριῶν | D τὰ ἔχον | σπιθαμῶν (B - μάς) δύο cum DEB; G σπιθαμὰς τρεῖς, AC ὡς σπιθαμαὶ δύο | ἀντίχρ. cum ABF: CD ὁ ἀντ., E οὗτός ἐστιν ὁ ἀντίχρ. | ἕως τ. οὐρανοῦ: A praem οὗτος | ψευδοφαντασίας (B - σίαν, CD ψευδεῖς φαντ.): A add καὶ σημεῖα πολλά | CD χαλκόν | δώσει cum AFG: D ἐπιδώσει, C ἐπάγῃ | ἐν ἀποκρ. τόπ. cum D: CF εἰς τὰ ἔσχατα τῆς βαλάσσης (F γῆς), B εἰς τὰ καταχθόνια | ἐπάγῃσι δρ. (F δρ. ἐπάξωσιν) ἐπὶ τὴν γῆν (F τῆς γῆς) cum DF: B βρέξωσιν ἐπὶ τὴν γῆν | καταστελῶ cum D: F κατάσχω | πνεύσει etc cum D: F ἄνεμος ἐκλήψει (sic apud Birch.) ἀπὸ προσώπου πάσης τῆς γῆς. In C pro ἵνα μὴ ἐπάγῃσι etc. legitur: καὶ ἐστὶν βαμβός ὁ ἀήρ ἐπὶ τῆς γῆς. B pro καὶ καταστελῶ etc: καὶ γενήσεται λιμός ἰσχυρὸς ἐπὶ προσώπου τῆς γῆς. Praeterea B et E plura propria habent. Ita B post ψευδοφαντασίαν pergit: καὶ ἀγαπήσει πλεῖστα τῶν ἔβρων γένος· οἱ δὲ δίκαιοι κρυβήσονται καὶ φύγῳσιν ἐν ὄρεσι καὶ σπηλαίοις· καὶ πολλοὺς δικαίους τιμωρήσει· καὶ μακάριος ὃς οὐ μὴ πιστεύσει αὐτῷ. καὶ τότε οὐρανὸς οὐ μὴ δώσει δρόσον ἐπὶ τὴν γῆν· κρύψω τὰς νεφέλας etc. E vero post ὡς βέλη ἠκονημένα sic pergit: καὶ ὁδόντ. αὐτοῦ σπιθαμῆν· οἱ δάκτ. -- δρέπανα· τὰ σκέλη αὐτοῦ ὅμοια λεκτοῦρ (?)· τὸ ἔχον τῶν ποδ. -- δύο· οἱ ὠσφοῦς (sic) αὐτοῦ πάσης δυσωδίας καὶ ἀγριότητος· καὶ εἰς τὸ -- ὁ ἀντίχριστος· κρατῶν ἐν τῇ χειρὶ αὐτοῦ ποτήριον θανάτου, καὶ ἐξ αὐτοῦ πίνουσιν πάντες οἱ προσκυνῶντες αὐτόν· ὁ μὲν ὀφθαλμός -- λέοντος, ὅτε αἰχμαλωτεύσῃ ὑπὸ τοῦ ἀρχαγγέλου μιχαήλ, καὶ ἦρεν ἐξ αὐτοῦ τὴν βεότηταν. καὶ ἀπεστάλην ἐγὼ ἐκ τῶν κόλπων τοῦ πατρός μου, καὶ συνέστελα τὴν κεφαλὴν αὐτοῦ τοῦ μεμιαμένου, καὶ ἐσβέσῃ ὁ ὀφθαλμός αὐτοῦ· καὶ ὠδε (?) προσκυνήσουσιν αὐτόν, γράφει (addo εἰς?) αὐτῶν τὰς χεῖρας τὰς δεξιὰς, ἵνα καθεζόνται μετ' αὐτοῦ (cod. αὐτῶν) εἰς τὸ πῦρ τὸ ἐξώτερον· καὶ ἄλλω (?) περισφαγίσθῃναι (?) περισφραγ.?) οὐ δύναται· καὶ πάντες οἱ μὴ βαπτισθέντες (cod. - σῶσθαι) καὶ μὴ πιστεύσαντες, τετήρηται αὐτοῖς πᾶσα ὀργὴ καὶ θυμός (cod. πάσης ὀργῆς κ. θυμοῦ) τοῦ θεοῦ. καὶ εἶπον· κύριέ μου, καὶ τί (sic) σημεῖα ποιεῖ (cod. ποιῶ); ἄκουσον, δίκαιε ἰωάννη· ὅρη καὶ βουνούς μετακινήσει, καὶ διανέψει τῆς μεμιαμένης χειρὸς αὐτοῦ· δεῦτε πρός με πάντες, καὶ διὰ φαντάσματα καὶ πλάνης (sic) συνάγονται ἐν τῷ ἰθίῳ τόπῳ· νεκροὺς οὐκ (sic, potius ἐξ-?) ἐγείρει· τὰ δὲ πάντα ὅλα ὡς θεὸς ὑποδεικνύει.

⁹ Ἡ καὶ πάλιν ἐρώτησα καὶ (ita AD; C om) πόσα -- ἐπὶ τῆς γῆς (A ἐπὶ τὴν γῆν): B πόσα ἔτη μέλλουσι οὕτω γενέσθαι, E πόσα ἔτη μέλλουσιν γενέσθαι ταῦτα | καὶ ἤκουσα φ. λέ. μοι: E καὶ λέγει μοι | ποιήσω: G teste Birch. ποιή-

Ἰωάννη· τρία ἔτη ἔσονται οἱ καιροὶ ἐκεῖνοι, καὶ ποιήσω τὰ τρία ἔτη ὡς τρεῖς μῆνας, καὶ τοὺς τρεῖς μῆνας ὡς τρεῖς ἑβδομάδας, καὶ τὰς τρεῖς ἑβδομάδας ὡς τρεῖς ἡμέρας, καὶ τὰς τρεῖς ἡμέρας ὡς τρεῖς ὥρας, καὶ τὰς τρεῖς ὥρας ὡς τρεῖς στιγμᾶς, καθὼς εἶπεν ὁ προφῆτης Δαυὶδ· τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξας, ἐσμίκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ, κατέχεας αὐτῷ αἰσχύνην. καὶ τότε ἀποστελῶ Ἐνῶχ καὶ Ἡλίαν πρὸς ἔλεγχον αὐτοῦ, καὶ ἀποδείξωσιν αὐτὸν ψεύστην καὶ πλάνον, καὶ ἀνελεῖ αὐτούς ἐπὶ τὸ θυσιαστήριον, καθὼς εἶπεν ὁ προφῆτης· τότε ἀνοίσωσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

⁹ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλει γενέσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε τελευτήσῃ πᾶσα φύσις ἀνθρωπίνη, καὶ οὐκ ἔστιν ἀνθρωπος ζῶν ἐπὶ πᾶσαν τὴν γῆν. καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μελ-

σιν ἔχων | καὶ τ. τρ. ὥρας ὡς τρ. στιγμᾶς (C ὡς στιγμὴν μίαν): E om; A vero add καὶ αἱ τρεῖς στιγμαὶ ὡς τρεῖς ῥοπαί· αἱ τρεῖς ῥοπαὶ εἰσιν τὸ καμμῦσαι καὶ ἀναβλέψαι. (In ipso codice haec scripta sunt: κ. οἱ τρεῖς στιγμαὶ ὡς-τρεῖς ῥωπαὶ· οἱ τρεῖς ῥωπαὶ εἰσιν το καμῆσαι κ. αν.) | C προεῖπεν | A om δαυὶδ | DE κατέρραξας | D αὐτὸ κατέχεας αὐτῷ (pro his A κατέχευε αὐτόν) in margine additum habet Ἐδωκας ἐντροπὴν | αἰσχύνην: F ἰσχύν | C ἀποστελλῶ | BF ἔνωχον | αὐτοῦ: A add τοῦ δεινοῦ ὕηρου | ἀποδείξωσιν DF; A ἀποδείξω: CE ἀποδιώξουσιν | C ὡς ψεύστην, D ψεύστ. ὄντα | B ἐλέγχειν αὐτὸν πᾶσιν τοῖς ἀνθρώποις ψεύστην καὶ ἀπάνθρωπον καὶ υἱὸν τῆς ἀπωλείας καὶ ἐλέγχονται αὐτοῦ κατὰ πρόσωπον εἶναι ἀντίχριστον πλάνον καὶ σατανᾶν τῆς θεωρίας αὐτοῦ· καὶ μὴ φέρων ἔλεγχον ὡς ἀπατεῶν (pergit καὶ μάχα quae non intellego; μαχαίρα?) ἀνελεῖ τὰς κεφαλὰς ἡμῶν, καζῶς etc. | δαυὶδ cum CEF; ABD om | ἀνοίσωσιν cum ACDF; E ἀνοίσουσιν. B a verbis καζῶς εἶπ. ὁ προφ. transilit ad similia ea quae sequuntur, omissis τότε ἀνοίσωσιν usque μετὰ τῶν κεράτων ἐκείνων, καζῶς etc.

⁹ κύριε: D om | μέλλει γενέσθαι cum AF; CD μέλλεις ποιεῖν. E om καὶ πάλιν usque δίκ. Ἰωάννη. Sed habet infra post verba ὅλα ὡς θεὸς ὑποδεικνύει (exunte sect. 7), ubi pergit: καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον δίκ. Ἰω., καὶ ἀπὸ τότε οὐκ ἔστιν ἀνθρωπος ζῶν ἐπὶ πρόσωπον πάσης τῆς γῆς. καὶ τότε ἀποστελῶ etc. | D om ἄκουσ. δίκ. (A om) Ἰωάνν. | τότε: E καὶ τότε | τότε τελευτήσῃ (E -τήσουσιν) -- ἀνθρωπίνη (EF ἀνθρώπων) usque γῆν: A om | F om καὶ οὐκ ἔστ. ἀνθρ. ζῶν | DE om ἐπὶ πᾶ. τ. γ. Post ἀνθρ. ζῶν E multa propria habet, sed mira vitiositate scripta sunt. Pauca inde excerpisse satis erit. Pergit: συμψυγήσεται („exsicabitur“: simile quid coniciendum erit pro συψυγήσεται, quod codex habet) ἡ γῆ ἀπὸ τοῦ καύσωνος (additur ἐνός) τοῦ ἡλλου· οὐαὶ τοὺς φθᾶσαντας τότε -- τότε οἱ ἔχοντες χρυσοὺν καὶ ἀργύριον ῥίπτουσιν αὐτὰ ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης, καὶ οὐδεὶς αὐτὰ ἐπιμελετᾷ -- σκευὴ ἐλεφάντινα, ἱμάτια ἐκ λίθου καὶ μαργαρίτου ἐν ταῖς πλατείαις ῥίπτουσιν αὐτά· βασιλεῖς καὶ ἄρχοντες λιμῷ

λεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ ἀγγέλους μου, καὶ ἀροῦσιν τὰ κέρη τοῦ κριοῦ τὰ κείμενα ἐπὶ τὴν νεφέλην, καὶ ἐξέλθωσιν ἔξω τοῦ οὐρανοῦ καὶ σαλπίσουσιν Μιχαὴλ καὶ Γαβριὴλ μετὰ τῶν κεράτων ἐκείνων, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ, ἐν φωνῇ σάλπιγγος κερατίνης· καὶ ἀκουτισθήσεται ἡ φωνὴ τῆς σάλπιγγος ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης· καὶ ἀπὸ τῆς φωνῆς ἐκείνης τῆς σάλπιγγος σαλευθήσεται πᾶσα ἡ γῆ, καθὼς προεῖπεν ὁ προφήτης, καὶ ὑπὸ τὴν φωνὴν τοῦ στρουθίου ἀναστήσεται πᾶσα βοτάνη, τουτέστιν ὑπὸ τὴν φωνὴν ἀρχαγγέλου ἀναστήσεται πᾶσα φύσις ἀνθρωπίνη.

τηκόμενοι· πατριάρχαι καὶ ἡγούμενοι, πρεσβῦται καὶ λαοί (verbum deest)· τοῦ ὁ οἶνος ὁ καλὸς καὶ ἡ τράπεζα καὶ ἡ φαντασία τοῦ κόσμου; καὶ οὐ μὴ εὐρεθῇ ἐν ὅλῳ τῷ κόσμῳ -- καὶ τελευτήσουσιν οἱ ἄνθρωποι ἐπὶ τὰ ὄρη καὶ ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης· καὶ ἐκ τῆς δυσωδίας τῶν θανόντων τελευτήσουσιν καὶ οἱ ζῶντες· φεύγουσιν εἰς τὰ ὄρη καὶ κρύπτονται ἐν αὐτοῖς εἰς τὰ σπηλαιοῖς -- οἱ σπλαγχνικοὶ ἀδελφοὶ κίπτουσιν ὁμοθυμαδὸν καὶ ἀποθνήσκουσιν καὶ πᾶς ὁ κόσμος ὑπὸ θανάτου τελευτῶσιν. καὶ ἤκουσα (ante haec excedisse videtur quaestio) φωνῆς λεγούσης μοι· ἄκουσον δίκαιε Ἰωάννη· ὅστις οὐ προσκυνεῖ τὸ θῆρίον ἐκεῖνο καὶ τὰ φαντάσματα αὐτοῦ, μάρτυς κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν καὶ ζωὴν αἰώνιον κληρονομήσει μετὰ τῶν ἁγίων μου. Post haec leguntur quae inde a sectione sexta exounte edidimus. Pergitur enim: καὶ εἶπον· κύριέ μου ποταπὸς ἐστὶν οὗτος ὁ ἀντίχριστος. ἄκουσον, δίκ. Ἰω. τὸ μὲν εἶδος τοῦ προσώπου etc., de quibus iam relatum est supra ad sect. 7. | καὶ πάλιν εἶπον· κύ. (F add καὶ, item A) ἀπὸ -- μέλλεις ποιεῖν (F μέλλῃ γενέσθαι, item A μέλλει γεν.) -- Ἰωάννη cum CF (item A qui a priore καὶ πάλιν εἶπον cum seqq. ad posterius transiit); D (E) om | τότε: D καὶ, E καὶ τότε | ἀροῦσιν cum A (Is om ἀποστελῶ ἀγγ. μου καὶ) CF; D ἄρῳσιν | κέρη: ita (vel κέρι) ACD; F tantum teste Birchlio κέρατα | τὰ κείμενα ἐπὶ (A ὑπὸ) τὴν νεφ. (G τῆς νεφέλης): F τὰ ὑπὸ νεφελῶν, D om | ἐξέλθωσιν (C-ῶν): D ἐξέρχονται, sed servato καὶ sq. | C ἔξωθεν | A καὶ σαλπῖσει | D μιχ. κ. γαβρ. ante καὶ σαλπ. pon | προεῖπεν cum CDF; A εἶπεν | προφήτης: D δίκαιος | ἐν (B om) φω. σάλπ. κερ. cum ADF (B); C ἐν σάλπιγγιν ἐλαταῖς καὶ φωνῇ σάλπ. κερ. | ἀκουτισθήσεται: F ἀκουσθήσεται, A ἀκουσθήτω, C ἀναστήσεται | ἡ φων. τ. σάλπ. (F add ἐκείνης): A ἡ σάλπιγξ ἐκείνη | ἀπὸ περάτων -- οἰκουμένης: B εἰς τὰ τετραπέρατα τῆς γῆς, F add καὶ οὐρανοῦ καὶ γῆς καὶ θαλάσσης | ἀπὸ: F ἐκ | ἐκείνης τῆς σάλπ. (F τ. σάλπ. ἐκ.): D om τ. σάλπ. | σαλευθήσεται πᾶσα usque finem cum A: F ἐγερθήσονται πάντες οἱ νεκροὶ τῆς γῆς καθὼς εἶπ. ὁ προφ. δαυ., καὶ ἐπὶ φωνῇ τῶν στρουθίων πᾶσα φύσις ἀνθρώπων ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης, D σαλευθήσεται πᾶσα φύσις ἀνθρωπίνη ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ ἀναστήσονται, B σαλευθ. ἡ γῆ (Ita videtur) πᾶσα καὶ ἀναστήσεται πᾶσα φύσις ἀνθρώπων ἀπὸ ἀδάμ καὶ ἕως μέχρι τῆς συντελείας. C καὶ ἀπὸ τῆς φωνῆς usque finem om. E pro his quae edidimus inde a τότε ἀποστελῶ ἀγγέλους habet: καὶ τότε ἀποστελῶ ἀγγέλων ἐξ οὐρανοῦ καὶ κροτήσι

¹⁰ Καὶ πάλιν εἶπον· κύριε, οἱ ἀποθανόντες ἀπὸ τοῦ Ἀδάμ μέχρι τὴν σήμερον, καὶ οἱ κατοικοῦντες ἐν τῷ ᾧδῃ ἀπὸ τοῦ αἰῶνος καὶ οἱ ἀποθανόντες ἐπ' ἐσχάτων τῶν αἰώνων ποταποὶ ἀναστήσονται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· πᾶσα φύσις ἀνθρωπίνη τριακονταετῆς ἀναστήσεται.

¹¹ Καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσιν, καὶ ἄλλοι γηραλέοι, καὶ ἄλλοι νεώτεροι, καὶ ἄλλοι βρέφη· ἐν τῇ ἀναστάσει ποταποὶ ἀναστήσονται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὥσπερ γὰρ εἰσιν αἱ μελίσσαι καὶ οὐ διαφέρουσι μία τῆς μιᾶς, ἀλλ' εἰσὶ πᾶσαι μιᾶς εἰδέας καὶ μιᾶς ἡλικίας, οὕτως καὶ ἐν τῇ ἀναστάσει ἔσονται πᾶς ἄνθρωπος· οὐκ ἔστιν οὔτε ξανθὸς οὔτε πύρρος οὔτε μέλας, ἀλλ' οὔτε αἰθίοψ ἢ διάφορα πρόσωπα· ἀλλὰ πάντες ἀναστήσονται μιᾶς εἰδέας καὶ μιᾶς ἡλικίας· πᾶσα φύσις ἀνθρωπίνη ἀσώματοι

τὴν σάλπιγγα, καὶ ἀκουσθήσεται ἡ φωνὴ (codex φύσης sic) τῆς σάλπιγγ. ἀπὸ περ. ἕως περάτ. τῆς οἰκουμένης. Tum pergit: καὶ ἐξέλθωσιν οἱ ἄγγελοι καὶ πᾶν ἔνδοξον etc: vide infra.

¹⁰ μέχρι τὴν (cum DF; C τῆς) σήμερον: A om | ἀπὸ τοῦ αἰῶνος (ita D: A add ἐκείνου): CF ἀπ. τῶν αἰώνων ἐκείνων (F ἐκεῖνοι?) | καὶ οἱ ἀποθ. ἐπ' ἐσχάτ. (C ἐν τῇ ἐσχάτῃ) τ. αἰώνων (A ἐν τῇ συντελείᾳ καὶ ἕως τῆς ἡμέρας ἐκείνης) cum DCA: F καὶ οἱ μέλλοντες ἀποθνήσκειν ἐσχάτως | ἀναστήσονται: D add καὶ οἱ μὲν ἀπέθανον ἀπ' ἀρχῆς κόσμου, καὶ ἄλλοι ἕως τῆς συντελείας, item C ὅτι αὐτοὶ ἀπὸ τῶν αἰώνων ἐκείνων, καὶ οἱ ἄλλοι ἀποθανοῦσιν μετὰ τὴν συντέλειαν, nil add A. In F plura exciderunt; post ἀναστήσονται euim estitia pergitur: καὶ ὅτι ἄρρεν καὶ θῆλυ τελευτῶσιν etc. De B et E vide post.

¹¹ A ut uolet x. πάλ. εἶπ. ἐγὼ Ἰωάννης | γηραλέοι cum CD; AF γηραιοί | A ἕτεροι δὲ νεώτεροι, ἄλλοι δὲ εἰσιν βρέφη· ἐν τ. ἀν. δι. etc. | ὥσπερ γὰρ etc cum A; similiter D: ὥσπ. αἱ μέλ. (addendum οὐ) διαφέρουσαι μία ὑπὲρ τῆς ἄλλης καὶ ὅλαι εἰσιν μιᾶς εἰδέας (εἰδ. bis et A et D; CF ἰδ.), οὕτως ἔσται· ἀλλ' οὐδὲ ἔστιν ἐκεῖ ξανθὸς (cod - πης) οὔτε διάφορα πρόσωπα, ἀλλὰ πάντ. μιᾶς εἰδέας ἀναστήσονται καὶ μιᾶς ἡλικίας. Item C: ὥσπ. αἱ μέλ. τὸ εἶδος οὐ διαφέρει μία τῆς μιᾶς, ἀλλ' εἰσιν ὅλαι ὁμοῦ μιᾶς ἰδέας, οὔτ. ἔστιν καὶ ἐν τ. ἀναστάσει· ἐκεῖ οὐκ ἔστιν ξανθότης ἢ πυρρότης ἢ μέλας, ἀλλὰ πάντ. μιᾶς ἰδ. ἀναστ. καὶ μιᾶς ἡλ. Ex F Birchius edidit: ὥσπ. ἡ μελίσσα οὐ διαφέρει μια τῆς ἀλλῆς, ἀλλ' εἰσι μιᾶς ἰδεας καὶ μιᾶς ἡλικίας, οὕτως οὐκ (οὐκ cod. om) εἰσιν ἐκεῖ ξαντῶτης (sic) ἢ πυρρός (sic) ἢ μέλας ἢ αἰθίοψ ἢ διάφορα πρόσωπα (cod. - ωπου), ἀλλ' ἀπαντες μιᾶς ἰδεας x. μι. ἡλικίας· οὕτως ἐστὶν καὶ ἐν τῇ ἀναστ. | πᾶσα φύσις etc. cum D; sed similiter A: ἀσώματοι πᾶσα φύσις ἀνθρώπων, καθὼς ἐν εὐαγγελίᾳ εἰρηται ὅτι ἐν τῇ ἀναστάσει οὔτε γαμ. οὔτε ἑγγαμ. ἀλλ' εἰσιν πᾶ. ὡς ἄγγ. etc. O sic: καὶ πάλιν ἤκουσα φωνῆς λεγούσης· ἄκουσον δίκ. Ἰωάννη· ἐν τῇ ἀναστ. ὅλοι ἀσώματοι ἀναστήσονται, πᾶσα φύσις ἀνθρώπων, καθὼς προεῖπον (cod. προεῖπεν)· ἐν τῇ ἀν. οὔτ. γαμ. οὔτ. γαμίζ. ἀλλ' εἰσιν πάντ. ὡς ἄγγ. etc.

ἀναστήσονται, καθὼς εἶπον ὑμῖν ὅτι ἐν τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐγγαμίζονται, ἀλλ' ἡ εἰσὶν ὡς ἄγγελοι τοῦ θεοῦ.

¹² Καὶ πάλιν εἶπον· κύριε, ἔστιν ἐν τῷ κόσμῳ ἐκεῖνῳ γνωρίσαι ἀλλήλους, ἀδελφὸς ἀδελφόν, ἡ φίλος τὸν φίλον, ἡ πατὴρ τὰ ἴδια τέκνα, ἡ τὰ τέκνα τοὺς ἰδίους γονεῖς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον Ἰωάννη· τοῖς μὲν δικαίοις γνωρισμός γίνεται, τοῖς δὲ ἁμαρτωλοῖς οὐδαμῶς, οὔτε ἐν τῇ ἀναστάσει δύνανται γνωρίσαι ἀλλήλους. καὶ πάλιν εἶπον ἐγὼ Ἰωάννης· κύριε, ἔστιν ἐκεῖ ἐνθύμησις τῶν ὧδε ἡ ἀγρῶν ἡ ἀμπελώνων ἡ ἄλλων τῶν ἐνθάδε; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὁ προφῆτης Δαυιδ φάσκει λέγων· ἐμνή-

Birch. ex F: ἀναστησονται καὶ ζήσονται (sic), καὶ ἐν τῇ αν. οὔτε γαμ. οὔτ. γαμίζ. ἀλλ' εἰσ. ὡς ἀγγ. θε.

In codice B sectiones 10 et 11. satis corrupte his absolvuntur (post μέχρι τῆς συντελείας sect. 9): καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσι καὶ γηραλέοι καὶ νεώτεροι· ἐν τῇ οὖν ἀναστ. ποταποὶ ἀναστήσονται; πᾶσα φύσις ἀνθρώπων τριάκοντα ἔτη ἀναστήσονται καὶ μιᾶς ἡλικίας καὶ θρωπίας· οὕτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. ὥσπερ ἡ μέλισσα οὐ διαφέρει μιᾶς ἡλικίας καὶ θρωπίας· οὕτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. οὔτε γαμοῦσι οὔτε ἐγγαμίζ. ἀλλ' ὡς ἄγγ. θε. εἰσὶν· πλην οἱ ἁμαρτωλοὶ μελανοὶ εἰσιν τὴν θῆψιν. E rursus suo modo varia miscet eaque perquam corrupta praebebat. Post περάτων τῆς οἰκουμένης (sect. 9.) sic pergit: καὶ ἐξέλθωσιν οἱ ἄγγελοι καὶ πᾶν ἐνδοξον καὶ πᾶν τίμιον καὶ τοὺς τιμίους σταυροὺς καὶ πάλιν ἱερὰ τῶν ἐκκλησιῶν καὶ τὰς οἰκίας καὶ τιμὰς εἰκόνας (verbum deest): ταῦτα πάντα διὰ νεφελῶν ἀρβήσονται ἐν τῷ οὐρανῷ· καὶ πάντες οἱ ἀπ' αἰῶνος κεκοιμημένοι καὶ οἱ τελευτήσαντες ἀπὸ τοῦ ἀδάμ μέχρι τὴν σήμερον καὶ πόντα τὰ ἀκάθαρτα μετ' αὐτοῦ (μετὰ τοῦ?) ἀντικειμένου, καὶ αὐτοὶ ἐν τῇ νεφελῇ ἀρβήσονται καὶ πάντα τὰ ἔσθνη. καὶ εἶπον· κύριέ μου, (plura deesse apparet) πάντες βασιλεῖς, ἀρχιερεῖς, ἄρχοντες, γέροντες, νῆπια, θῆλυ (scriptum est θύλοι), ὅλα ὁμοῦ μιᾶς ἡλικίας ἀναστήσονται. Tum sequitur: κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποστελῶ ἄγγελους ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν etc. vide infra.

¹³ εἶπον: A add ἐγὼ Ἰωάννης | ἔστιν cum BDF; A praem el, item C τί οἰκιστοὶ ἀλλήλους, E (qui haec post fin. sect. 18. habet) οὐκ ἔσται | F om ἐν τ. κόσμῳ. ἐκ. | ἀδελφὸς usque τῶν ἐνθάδε cum A; similiter D, sed multo brevius: ἀδελφὸς ἀδελφόν ἡ πατὴρ τέκνον, ἡ ἔστιν ἐνθύμησις περὶ τοῦ κόσμου τούτου ἡ περὶ τῶν βιωτικῶν ὅσων ἀγρῶν ἡ ἀμπελώνων ἡ περὶ ἑτέρου τινός. Item CF: ἀδελφὸς ἀδελφόν, φίλος φίλον. πατὴρ τὸ ἴδιον τέκνον· ἡ ἔστιν ἐκεῖ (F om) ἐνθύμ. τῶν ὧδε ἡ οἰκειών (sic C, F ηκιών, quod οἰκιῶν corrigendum videtur) ἡ ἀγρῶν ἡ χωρῶν (πλεονεξία χωρῶν) ἡ ἀμπελώνων. B: ἀδελφὸς ἀδελφόν, πατ. τέκν., φίλος φίλον; ἔστιν ἐνθύμ. τῶν οἰκιῶν ἡ ἀγρ. ἡ ἀμπ. E priora tantum: ἡ ἀδελφ. ἀδ. ἡ πατ. τὸ ἴδ. τέ. | D om δίκαι. ἰω. | ὁ προφ. θα. φ. λέγ. cum A; D τί ὁ πρ. λέγει, BCF καθὼς εἶπεν (C προεἶπεν, F εἶπεν post δαυ.) ὁ

σθην ὅτι χοῦς ἐσμέν· ἄνθρωπος ὥσει χόρτος αἱ ἡμέραι αὐτοῦ· ὥσει ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει, ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ἐξελεύσεται τὸ πνεῦμα αὐτοῦ καὶ ἐπιστρέφει εἰς τὴν γῆν αὐτοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτοῦ.

¹³ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ ἀροῦσιν ἀπὸ τῆς γῆς πᾶν ἔνδοξον καὶ πᾶν τίμιον, καὶ τὰς σεπτὰς καὶ ἀγίας εἰκόνας, καὶ τοὺς ἐνδόξους καὶ τιμίους σταυροὺς, καὶ τὰ ἱερὰ τῶν ἐκκλησιῶν, καὶ τὰς θείας καὶ ἱερὰς βίβλους· καὶ τὰ τίμια καὶ ἅγια πάντα ἀρθήσονται ὑπὸ νεφελῶν ἐν τῷ ἀέρι. καὶ τότε κελεύσω ἀρθῆναι τὸ μέγα καὶ σεβάσιμον σκῆπτρον, ἐν ᾧ τὰς χεῖράς μου ἤπλωσα ἐν αὐτῷ, καὶ προσκυ-

προφ. δαυ. | ἐμνήστ. ὅτι χ. ἐσμ. cum BCDFE; A om, pergens ὅτι ἄνθρωπος | ἄνθρωπος usque ἐξανθήσει cum ABCE; D om ὥσει χόρτ. αἱ ἡμ. αὐτ. | ὅτι πνεῦμα usque τόπ. αὐτοῦ cum ACDF; BE om | καὶ πάλ. ὁ αὐτ. εἶπ. (cum DF; C x. πᾶ. λέγει) -- (F om καὶ ἐπιστρ. ε. τ. γ. αὐτοῦ) -- διαλ. αὐτοῦ cum CDF; AB om; B vero haec add: οἱ δίκαιοι γνωρίζουσιν ἀλλήλους καὶ τὰ εὐλογημένα ἀνδρόγυνα (scriptum est ἀντρόγινα) ἤγουν τὰ πρῶτα, καὶ τῶς ἀδὰμ καὶ εὐα καὶ μετὰ τὴν παράβασιν ἐγνωρίζοντο· ἐγνώρισε καὶ ἑκαστος ᾧ ἔπραξεν ἐν τῷ κόσμῳ, εἴτε ἀγαθὰ καὶ εἴτε φαῦλα· ἐγνώριζον καὶ οἱ ἀσεβεῖς οὓς ἐτυράννισαν μάρτυρας, καὶ τῶς ὁ πλούσιος τὸν λάζαρον τὸν πτωχόν.

¹⁴ καὶ πάλιν (D om) εἶπ. κύριε (D om) καὶ (CF om) ἀπὸ etc. | ἄκ. δίκ. ἰω. cum ACF; D om. B om omnia hucusque. | ἀγγέλους: A ἀρχαγγέλους | F ἐπὶ πρόσωπον etc. B om πάσης. A ἐπὶ πᾶσαν τὴν γῆν | ἀροῦσιν cum BCDG (F om x. ἀρ. ἀ. τ. γ.); A λάβωσι omīssis ἀπ. τ. γῆς. Etiam D om ἀπ. τ. γῆς | πᾶν (F praesent καὶ) ἔνδοξ. καὶ πᾶν τίμ. (ita F et E, vide ad fin. sect. 11, C καὶ σεβάσιμον, A καὶ ἅγιον) καὶ τὰς σεπτ. (ita CF; A καὶ λάβωσι τὰς πανσῶπτ.) x. ἀγ. (E τιμίας, vide supra): consentit D omīssis πᾶν ἔνδοξ. x. π. τί. καὶ, B vero post ἀροῦσι pergit τὸν τίμιον καὶ ζωοποιὸν σταυρόν, καὶ τὰς σεπτ. εἰκόνας | x. τ. ἐνδόξ. x. τιμ. (D add καὶ ζωοποιούς) σταυρ. καὶ τὰ (A add ἅγια) ἱερὰ τ. ἐκκλ. cum ACD; F καὶ τὰ ἱερ. τῶν ἐκκλ. καὶ τοὺς τι. σταυρ., B καὶ τὰ ἱερὰ σκεῦη τῶν ἐκκλ. | καὶ τὰς θείας etc. cum A: C καὶ ἱερὰ βιβλία (ipse codex ἱερῇ βίβλοι)· πάντα διὰ νεφελῶν ἀρᾶ. ἐν τ. ἀέρι, F καὶ τὰ ἱερὰ πάντα βιβλία διὰ νεφελῶν ἀρᾶ. ἐ. τ. ἀέρι, D omīssis prioribus καὶ πάντες διὰ νεφελῶν ἀρᾶ. ἐ. τ. ἀ., B καὶ τοὺς ἱεροὺς βίβλους (sic singula, sed εἰεροὺς et βιβλούς)· καὶ πάντα ἀρθῆσεται ἐν τ. ἀ. | καὶ τότε (D om) κε. ἀρᾶσθαι (F ἐλθεῖν, C ἀρᾶσθαι pro καὶ τό. κε. ἀρᾶ.) τὸ μέγα (F add καὶ φοβερόν) x. σεβάσιμον (A ἅγιον) σκῆπτρ. | ἐν -- ἤπλωσα (F ἐφήπλωσα) ἐν αὐτῷ (ita AF; CD om): B om | καὶ προσκυν. --

νήσουσιν αὐτῷ πάντα τὰ τάγματα τῶν ἀγγέλων μου. καὶ τότε ἀρθήσεται πᾶσα φύσις ἀνθρώπων ἐπὶ νεφελῶν, καθὼς προεῖπεν ὁ ἀπόστολος Παῦλος· ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα. καὶ τότε ἐξελθῇ πᾶν πνεῦμα πονηρόν, τὰ ἐν τῇ γῇ, τὰ ἐν τῇ ἀβύσσῳ, ὅπου ἐάν εἰσθῇ ἐπὶ προσώπου πάσης τῆς γῆς ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κολληθήσονται πρὸς τὸν ὑπηρετούμενον παρὰ τοῦ διαβόλου ἦτοι τὸν ἀντίχριστον, καὶ ἀρθήσονται ἐπὶ τῶν νεφελῶν.

¹⁴ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν πῆχας ὀκτακισχιλίας πεντακοσίας, καὶ κατακαήσονται τὰ ὄρη τὰ μεγάλα, καὶ αἱ πέτραι πᾶσαι χωνευθήσονται καὶ γενήσονται ὥσει κονιορτός, καὶ κατακαήσονται πᾶν δένδρον καὶ πᾶν κτήνος καὶ πᾶν ἔρπετόν ἔρπον ἐπὶ τῆς

ἀγγέλ. μου (D om μου) cum CDF; A om, item B, sed vide post | καὶ τότε -- ἀνθρώπων (ita CF; D ἀνθρωπίνῃ) -- καὶ. προεῖπεν -- ἀέρα cum CDF; A sic: καὶ πάντες ὑπὸ νεφελῶν ἀρθήσονται, καὶ ὡς παῦλ. ὁ ἀπόστ. εἶπεν ὅτι πάντες οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγ. -- ἀέρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. Item B (post σκηπτρον): μετὰ χιλιάδων ἀγγέλων, καὶ σὺν αὐτοῖς ἀρθήσονται οἱ δίκαιοι ἐπὶ νεφελῶν, καὶ ὡς φησιν (scriptum est φεῖσιν) παῦλ. ὁ ἀπόστ. ἅμα σὺν -- ἀέραν. | καὶ τότε. ἐξ. πᾶν πν. πον. (C πονηρίας, A om πᾶν, B om πν. | τὰ ἐν τ. γῇ (haec BC post ἀβ., hoc vero loco DF; A om) τὰ (A τὸ) ἐ. τ. ἀβ. | ὅπου ἐάν (F ὅσα, C ὅπου δ' ἂν, A καὶ ὅπου δ' ἂν) εἶσιν (C ἢν κρυπτόμενα) ἐπὶ προσώπου (F πρόσωπον) πάσης (C om) τ. γ. ἀπὸ (F καὶ ἀπὸ) ἀνατ. ἡλίου (D om) με. δυσμῶν: haec B om | κολληθήσονται (A κολυθῆσ., B προσκολλ.) cum CAB; F προσκολληθήσεται, D κολυθῆσεται | πρ. τὸν -- διαβόλου ἦτοι (cod. εἴτι) τὸν -- νεφελῶν cum D: B πρ. τ. ἄρχοντα τὸν ἀντίχρ. καὶ ἀρθ. ἐ. τ. νε. τοῦ οὐρανοῦ, F (vitiōse) πρ. τ. ὑπέρτερον αὐτοῦ τῷ ἀντίχριστῳ (G τὸν λεγόμενον ἀντίχριστον pro τῷ ἀντ.) καὶ ἀρθ. ὑπὸ τ. νεφ. Plura exciderunt in AC, quorum ille nil nisi πάντες ὑπὸ τ. νεφ. et C ἐπὶ τῶν νεφ.

¹⁴ εἶπον (A add ἐγὼ Ἰωάνν.) κύριε (D om) καὶ (C om) ἀπὸ -- ἄκουσ. δίκ. ἰω. (CD om ἄκ. δίκ. ἰω.): B om | C ἀποστέλλω | τοὺς ἀγγ. (A ἀρχαγγ.) μου cum CFA; D ἀγγέλους, item B | προσώπου cum AC; DF πρόσωπον. B om ἐπὶ πρ. κ. τ. γῆς, sed addit μετὰ πῦρ | κατακαύσουσιν (F καύσουσιν) cum CEF; AD κατακαύσωσιν, BG καύσωσιν | τὴν (A praem πᾶσαν) γῆν: B τὸ πρόσωπον τῆς γῆς, D αὐτήν | πῆχας: ita omnes | ὀκτακισχιλ. πεντακοσ. cum AE; C πεντακοσίας, D χιλίας ὀκτακοσίας, F ἐξηκοντα ἑκατοσταίς (sic certe Birch.) B τριάκοντα (ultra hanc vocem non descripsi textum) | κατακαήσονται. cum AG; DE καήσονται, GF καύσονται | A ὁμοίως καὶ αἱ πέτρ. | καὶ γενήσονται. (F γενήσεται, E om κ. γε.) ὥσει (DE ὡς) κον.: A om | καὶ κατακαήσ. (C καήσ., F καυθήσεται): A tantum καὶ | πᾶν δένδρ. (C πάντα τὰ δένδρα ἀπὸ περάτων ἕως περάτων

γῆς καὶ πᾶν συρόμενον ἐπὶ προσώπου τῆς γῆς, καὶ πᾶν πετεινὸν πετόμενον ἐπὶ τὸν ἀέρα, καὶ οὐκέτι ἔσται ἐπὶ προσώπου πάσης τῆς γῆς σαλευόμενόν τι, καὶ ἔσται ἡ γῆ ἀκίνητος.

¹⁵ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποσκεπάσω τὰ τέσσαρα μέρη τῆς ἀνατολῆς, καὶ ἐξεέλθωσιν τέσσαρες ἄνεμοι μεγάλοι καὶ ἐκλικμήσουσιν πᾶν τὸ πρόσωπον τῆς γῆς ἀπὸ περάτων ἕως περάτων τῆς γῆς· καὶ ἐκλικμήσει κύριος τὴν ἁμαρτίαν ἀπὸ τῆς γῆς, καὶ λευκανθήσεται ἡ γῆ ὥσπερ χιών, καὶ γενήσεται ὡς χαρτίον, μὴ ἔχουσα σπήλαιον ἢ ὄρος ἢ βουνὸν ἢ πέτραν, ἀλλ' ἔσται τὸ πρόσωπον τῆς γῆς ἀπὸ ἀνατολῶν μέχρι δυσμῶν ὡς ἡ τράπεζα καὶ λευκὸν ὥσει χιών· καὶ πυρωθήσονται οἱ νεφροὶ τῆς γῆς, καὶ βοήσῃ πρὸς με λέγουσα· παρθένος εἰμι ἐνώπιόν σου, κύριε, καὶ οὐκ ἔστιν ἐν ἐμοὶ ἁμαρτία. καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· βαντιεῖς με ὕσσώπῳ καὶ καθαρισθήσομαι, πλυνεῖς με καὶ ὑπὲρ χιόνα λευκανθήσομαι. καὶ

τῆς οἰκουμένης) καὶ (F om δέ καὶ) πᾶν (D rursus praeom κατήσont., C κατακαθίσταται) -- ἐρπετὸν ἔρπον (D ἐρπόντων, F ἔρποντα, C ἔρπον τι, A om) ἐπὶ τῆς γῆς (D τὴν γῆν) | καὶ π. συρ. usque τῆς (F πάσης τῆς) γῆς cum CF; AD om | πετόμ. ἐπὶ (ita DF, C εἰς) τ. ἀέρα: A κινούμενον ἐν τῷ ἀέρι | καὶ οὐκέτι (ita CD; AF οὐκ) ἔσται (A ἔστιν) ἐπὶ πρ. πάσ. (ita D; C om πρ. πάσ., A om ἐπὶ πρ. π. τ. γ., F pro his ἐν τῇ γῇ) τ. γ. | σαλευ. τι (C add pote) -- ἀκίνητ. (ita ADE; C ἀσάλευτος): F ὥον πετόμενον μικρόν τι ἢ μέγα, καὶ ἔσται ἡ γῆ ἀκατασκεύαστος.

¹⁶ εἶπον· κύρ. (D om) καὶ (C om) ἀπὸ etc. | ἄκουσ. δέ. ἰω. cum AF; CD om | ἀποσκεπάσω cum C; A ἀπολύσω, DF ἀποβουλώσω | A τὰς τέσσαρας γωνίας | τῆς ἀνατολῆς cum AC, conbignat etiam E; D τῆς γῆς, ἀνατολ. καὶ δύσεως, F τῆς ἀβύσσου | A οἱ τέσσ. ἄνεμ. οἱ μεγάλ. | ἐκλικμήσουσιν: A ἐκλιμῆσασιν, E λυκμήσουσιν, C ἐκλειμήσει (sic), D λυκμήσουσιν, F ἐκλείψωσιν | πᾶν τὸ -- περάτ. τῆς γῆς (ita A, C οἰκουμένης) cum AC; EF ἅπαν τὸ πρ. τ. γῆς omissis reliquis; D τὸν κοινορτόν τῆς γῆς | κ. ἐκλικμ. (D ἐκλυμήσοι, C ἐκλημήσει, A ληκμήσει) κύρ. (ita D; C καὶ, A om) τὴν (A πᾶσαν τὴν) ἀμ. ἀπὸ (C add προσώπου πάσης) τ. γῆς: F om; post κ. λευκανθ. ἡ γῆ ὥσπ. χαρτ. pon | λευκανθ. (F add πᾶσα) ἡ γῆ ὥσπ. χι. καὶ γενήσ. (C γένηται et add ἡ γῆ ἁπασα) ὡς (CF ὥσπερ) χαρτ. cum DCF; A om χιών καὶ γενήσ. ὡς | χαρτίον: C χάρτης | μὴ ἔχ. σπήλ. (ita DF; item E; C σπηλάδην: σπιλάδα?, G σπῆλον), ἢ (D add εὐτίδα: ῥυτίδα? ἢ) ὄρος ἢ βουνόν (CD -νός, F βουνα) ἢ πέτραν (CF ἢ πέτρα, D om): E hoc ordine: μὴ ἔχ. βουνόν ἢ πέτραν ἢ σπήλ., A plane om | τὸ πρόσωπ. cum CEF; D ὅλον τ. πρ. | ἀνατολῶν: C add ἡλίου | ὡς ἡ τράπ. (D ὥσπερ τράπ.) καὶ cum DEG; CF om | ὥσει cum D, E ὡς ἡ, CF ὥσπερ, G ὡς. A rursus om ἀλλ' ἔσται usque χιών | βοήσῃ: F add ἡ γῇ | ἐνώπ. (E ἐναντίον) σου cum ACE; DF om | A προέφησε | F om πλυν. με usque

πάλιν εἶπεν· πᾶσα φάραξ πληρωθήσεται, καὶ πᾶν ἔρως καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσονται τὰ σκολιά εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

¹⁶ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε καθαρισθήσεται ἡ γῆ ἀπὸ τῆς ἀμαρτίας, καὶ πληρωθήσεται πᾶσα ἡ γῆ εὐωδίας διὰ τὸ μέλλειν με κατέρχεσθαι ἐπὶ τὴν γῆν· καὶ τότε ἐξέλθῃ τὸ μέγα καὶ σεβάσμιον σκῆπτρον μετὰ χιλιάδων ἀγγέλων θρησκεύοντες αὐτό, καθὼς προεῖπον· καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἀπὸ τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. καὶ τότε θεωρήσει αὐτὸ ὁ τῆς ἀδι-

λευκανῶ., C vero insuper add: ἀκουτιεῖς μοι ἀγαλλίσαι, καὶ εὐφροσύνην ἀγαλλιάσωμαι | κ. πάλ. εἶπ. (A om εἶπ.) cum CGA; D κ. πάλ. ἕτερος προφήτης εἶπ. (F om haec naque πληρωθήσεται) | ACD φάραξ | F τα τραχεῖα | ὄψετ. πᾶ. σά.: F ὄψονται.

E post καὶ κατακύνουσιν τὴν γῆν (vide ad sect. 11. exeunt.) sic pergīt: πῆχ. (scriptum est πύχοις) ὀκτακισχίλιαις πεντακοσίαις· καὶ κατήσονται τὰ ἔρ. τ. μεγ. καὶ αἱ πῆ. χονεῦσ. ὡς κον. καὶ ἔσται ἡ γῆ ἀκίη. (cf. sect. 14) καὶ γενήσεται ἡ γῆ χαρτίον, μὴ ἔχουσα βουνὸν ἢ πέτραν ἢ σπήλ. ἀλλ' ἔσται τὸ πρόσωπ. τῆς γῆς ἀπὸ ἀν. μέγρ. θυσμ. ὡς ἡ τράπ. καὶ λευκ. ὡς ἡ χιῶν· καὶ ἀνάγονται (cod. ἀνήγ.) ἀπὸ τέσσαρα μέρη τῆς ἀνατολῆς τέσσαρες ἄνεμοι μεγάλοι καὶ λυμῆσουσιν ἅπαν τὸ πρόσωπ. τῆς γῆς. καὶ βοήσῃ ἡ (cod. ὡ) γῆ πρ. κύρ. λέγουσα· παρῶ. εἰμὶ (cod. ἡμῖν) ἐναντ. σου, κύριε, καὶ οὐκ ἔστ. ἐν ἐμ. ἀμ. Iam sequitur: καὶ τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, καὶ λέγει· ἄκουσαι γῆ, ἐνισχύου· κύριος πρὸς σε κατέρχεται. καὶ τότε πληρωθήσεται πᾶσα ἡ γῆ εὐωδίᾳ, καὶ κατελθῶσιν πᾶν τίμιον καὶ ἱερὸν καὶ ἔνδοξον. τότε ἐξέλθοι ἐκ τοῦ οὐρανοῦ τὸ μέγα καὶ σεβάσμιον σκῆπτρον, ἐν ᾧ με προσήλωσαν Ἰουδαῖοι, μετὰ χιλιάδων ἀγγέλων ὀψηκεύοντες (sic codex, vide post) αὐτῷ etc.

¹⁶ εἶπον (A add ἐγὼ Ἰωάννης) κύριε (D om), καὶ ἀπὸ τότε etc. | ἄκ. δλ. ἰω. cum AF; CD om | ἀπὸ τῆς (ita C; D πάσης) ἀμαρτ.: A ταῖς ἀμαρτίαις. F om omnia quae hac sectione leguntur; pergīt enim post δίκ. Ἰωάννη statim ad τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, quae sectio 17. praebet. | πᾶσα (C om) ἡ γῆ (ita et. E): D om | ἐπὶ τὴν γῆν cum C: D ἐπ' αὐτήν, A ἐπὶ τῆς γῆς | ἐξέλθῃ cum AC; D κατέρχεται. Praeterea D add ἐκ τῶν οὐρανῶν, C εἰς τὸν οὐρανόν | D πανσεβάσμιον | σκῆπτρον: D ξύλον καὶ σκῆπτρ. ὁ τίμιος σταυρὸς (cf. et. supra E ad fin. sect. 15.) | μετὰ χιλ. ἀγγ. cum CDE; A βασταζόμενον ὑπὸ χιλ. ἀγγ. | θρησκεύοντες: codd. miro vitio consentiunt; A enim habet ὀψηκεύονται, CE ὀψηκεύοντες, D ὀψικέβοντες. Soloecismum constructionis servandum duximus; ipsum vero verbum ex θρησκ. corruptum videbatur | αὐτό: CE αὐτῷ, D αὐτῶν, A αὐτόν | καθὼς προεῖπον cum C, item A (-πεν?) additis ἐν τοῖς εὐαγγελίοις, D om | καὶ τότε: A ὅτι τότε | ἀπὸ τοῦ οὐρ. cum C, item A ἀπ' οὐρανόθεν ἐρ-

κίας ἐργάτης μετὰ τῶν ὑπηρετῶν αὐτοῦ καὶ βρύξει μεγάλα, καὶ πάντα τὰ ἀκάθαρτα πνεύματα εἰς φυγὴν τραπήσονται. καὶ τότε ἀοράτῳ δυνάμει κρατούμενοι, μὴ ἔχοντες πόθεν φυγεῖν, βρύξουσιν κατ' αὐτοῦ τοὺς ὀδόντας αὐτῶν λέγοντες αὐτῷ· ποῦ ἔστιν ἡ δύναμίς σου; πῶς ἡμᾶς ἐπλάνησας; καὶ ἐξεφύγομεν καὶ ἐξέπεσαμεν ἐκ τῆς δόξης ἧς εἶχομεν παρὰ τοῦ ἐρχομένου κρίναι ἡμᾶς καὶ πᾶσαν φύσιν ἀνθρωπίνην. οὐαὶ ἡμῖν, ὅτι ἐν τῷ σκότει τῷ ἑξωτέρῳ ἐξορίζε ἡμᾶς.

¹⁷ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, καὶ κράξει φωνῇ μεγάλῃ λέγων· ἄκουσον γῆ καὶ ἐνισχύου, λέγει κύριος· πρὸς σέ γὰρ κατέρχομαι. καὶ ἀκουσθήσεται ἡ φωνὴ τοῦ ἀγγέλου ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ ἕως ἐσχάτου τῆς ἀβύσσου. καὶ τότε σαλευθήσεται πᾶσα ἡ δύναμις τῶν ἀγγέλων καὶ τῶν πολυομμάτων, καὶ γενήσεται κρότος μέγας ἐν τοῖς οὐρανοῖς, καὶ σαλευθήσονται τὰ ἐννέα

χόμενον, D om | αὐτό: CD αὐτῷ, A αὐτόν | μεγάλα cum C; D μέγα, A μεγάλως isque add τοὺς ὀδόντας αὐτοῦ | A om ἀκάθαρτ., D om πνεύμ. | εἰς: C καὶ εἰς | πόθεν cum CE (μὴ ἔχη πόθεν φυγῇ); A ποῦ, D τόπον | βρύξουσιν (C καὶ βρ.) — αὐτῶν cum CD; A τότε ὀλολύζουσιν, E καὶ λέγουσιν ὑπηρέται αὐτοῦ | λέγοντες αὐτῷ cum A, C καὶ λέγειν, D φασίν, E nil addit | δύν. σου cum CDE; A add ἡ μεγάλη | D ἐπλάν. ἡμᾶς | κ. ἐξεφύγομ. (C -γαμεν) κ. ἐξεπ. cum AC; E om κ. ἐξεπ., A κ. ἐξέπεσαμ. ἐκφυγόντες | ἧς εἶχομεν (C ἥσχαμεν sic): A ἦν εἶχ. | παρὰ τοῦ ἐρχομ. κρίναι - - ἀνθρωπίνην (C -ώπου) cum CD; A πρώην δι' αὐτοῦ, E παρ' αὐτοῦ· ἔρχεται κρίναι ἡμᾶς | ἐν τῷ σκότει etc. cum D; item E ἐξορίζε ἡμᾶς εἰς τὸ σκότος τὸ ἑξῶτ., C εἰς τὸ σκ. τὸ ἑξῶτ. ἐξόρισεν ἡμᾶς, A τὸ σκότ. τὸ αἰώνιον ἐκπληρωσώμεθα (sic) διὰ σοῦ. Praeterea E h. l. addit (nullo nexu) καὶ σταθήσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχλησμένοι, pergens: καὶ εἶπον· κύριέ μου, οὐκ ἔσται ἐν τ. κόσμ. ἐκ. γνωρίσαι ἀγγέλους (pro ἀλλήλ.): cf. sect. 12.

¹⁸ εἶπον (A add ἐγὼ ἰωάνν.) κύριε (D post τότε) καὶ (C om) ἀπὸ etc. | καὶ ἡκ. φ. λε. μοι: ita CD; A nil nisi καὶ, F solus add ἄκουσον δικαίε ἰωάννη | C ἀποστελῶ | F κράξει | C κράξ. φωνῆς λεγούσης μοι λέγων (sic) | ἄκουσον (C ἄκουε) - ἐνισχύου (F ἰσχύου, C ἐνίσχυε) | πρὸς σέ γὰρ: F πρ. σε, ἐγὼ | C κατέρχεται (item E) | ἀγγέλου: DF add ἐκείνου, non item AC | ἀπὸ περάτων - - ἀβύσσου cum DF, item C omissis καὶ ἕως etc.; A ἀπὸ τῶν περ. τῆς οἰκ. ἕως τῶν ἐσχάτων τῆς ἀβ. | σαλευθήσεται. πᾶσα-ἀγγέλων cum AD; C σαλευθήσονται πάντα τὰ τάγματα τ. ἀγγ., F σαλευθήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν | καὶ (C ἕως) τ. πολυομμ. cum CD; A καὶ τὰ τάγματα τῶν ἀρχαγγέλων .. F om | καὶ (C add τότε) γενήσεται usque οὐρανοῖς cum ACD .. F om | A σαλευθήτωσαν | τὰ ἐννέα (ita CD, A ἐπτά, F om) πρ. τοῦ οὐρ. (D τὰ ἐν τῷ ουρανῷ) | κ. γεν.

πέταλα τοῦ οὐρανοῦ, καὶ γενήσεται φόβος καὶ ἔκστασις ἐπὶ πάντας τοὺς ἀγγέλους. καὶ τότε σχισθήσονται οἱ οὐρανοὶ ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κατελθῶσιν ἐπὶ τὴν γῆν πλήθη ἀγγέλων ἀναριθμητῶν, καὶ τότε ἀνοιχθήσονται οἱ θησαυροὶ τῶν οὐρανῶν, καὶ κατενέγκωσιν πᾶν τίμιον καὶ τῶν θυμιαμάτων τὴν εὐωδίαν, καὶ τὴν Ἱερουσαλήμ ὥσπερ νύμφην ἐστολισμένην κατενέγκωσιν ἐπὶ τὴν γῆν. καὶ τότε ἔμπροσθέν μου πορεύσονται μυριάδες ἀγγέλων καὶ ἀρχαγγέλων, βασιτάζοντες τὸν θρόνον μου, κράζοντες· ἅγιος ἅγιος ἅγιος κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. καὶ τότε ἐξελεύσονται ἐγὼ μετὰ δυνάμεως καὶ δόξης πολλῆς, καὶ πᾶς ὀφθαλμὸς ἐπὶ τῶν νεφελῶν ὄψεται με, καὶ τότε κάμψει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· καὶ τότε μείνη ὁ οὐρανὸς κενὸς καὶ κατελθῶ ἐπὶ τῆς γῆς, καὶ κατενεχθήσονται πάντα τὰ ἐν τῇ αἰρί ἐπὶ τὴν γῆν, καὶ πᾶσα φύσις ἀνθρωπίνη καὶ πᾶν πνεῦμα πονηρὸν μετὰ τοῦ ἀντιχρίστου, καὶ σταθήσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχηλισμένοι.

¹⁸ Καὶ πάλιν εἶπον· κύριε, πῶς μέλλουσιν γενέσθαι οἱ οὐρα-

φόβος (A add μέγας, non item DF) — πάντ. τ. ἀγγ. (F πᾶσαν τὴν γῆν)· καὶ (D om) τότε σχισθ. οἱ οὐρ.: haec male om C | ἡλίου μέχρι eum ACF .. D ἕως οπίσσω ἡλ. | καὶ κατελθ. — πλήθη (A πληθος) ἀγγ. ἀναριθμ. (C om ἀν.) eum ACD .. F om | καὶ τότε (F om) ἀνοιχθῆσ. (A ἀνοχθῶσιν) | κατενέγκωσιν: A καταγάγω, F ἐνέγκωσιν | τίμιον: C add καὶ σεβάσιμον | καὶ τῶν θυμ. τ. εὐωδ. eum AC .. D x. πᾶσαν εὐωδ. τῶν θυμ., F post ἐνέγκωσιν pergit corruptis θυμιαμάτων καὶ ἀρωμάτων πολλῶν | καὶ (Birch. coniecit addendum esse εἰδῶσιν) τὴν (CF add ἄνω, non item AD) ἱερ. ὥσπ. (A ὡς) νύ. ἐστολ. (ita ACD; F κεικοσμημένην) κατεν. (ita D; ACF καὶ κατεν.) ἐπὶ (ita D, C αὐτὴν πάντα ἐπὶ sic, A τὰ πάντα ἐπὶ, F πᾶν τίμιον ἐπὶ) τὴν γῆν (C τῆς γῆς) | ἔμπρ. μ. πορ. (F πορευθήσонт. ἔμπρ. μ.): C πορορεύσονται | μυριάδ. (D praep. μυρίαί, AF χιλιάδες) ἀγγ. καὶ (A add μυριάδες) ἀρχαγγ. (C om x. ἀρχ.) | μου: C om | κράζοντες eum A, item F additis καὶ λέγοντες: D καὶ κρ., C καὶ λέγοντ. | ὁ οὐρ. x. ἡ γῆ: A πᾶσα ἡ γῆ | σου: C αὐτοῦ | ἐξελεύσ. eum AD: CF ἐλεύσ. | ἐγώ: D om | πᾶς (A add ὁ) ὀφθ. ἐ. τ. νεφ. (F add τοῦ οὐρανοῦ ὕψωθήσεται καὶ) ὄψ. (C ante ἐπὶ pon; A ὄψονται) με | καταχθονίων: A add καὶ πᾶσα γλῶσσα ἐξομολογήσεται σοι. D post ἐπουρανίων om omnia usque dum sequitur καὶ κατενεχθήσονται | καὶ τότε μείνη (ita A, C μένη) — καὶ (C τότε pro καὶ) — τῆς γῆς (ita A; C τὴν γῆν) | A om πάντα. F post καταχθονίων pergit: καὶ μετὰ τὸ κατελθεῖν με ἐπὶ τὴν γῆν πᾶσα φύσις etc. | ἀνθρωπίνη eum CD; AF ἀνθρώπων | C om πονηρὸν | καὶ (C om) σταθ. ἐνώπ. μ. πάντες (ita CG; D om; A πάντα γυμνὰ ἐνώπ. μ.) γυμνοὶ (et F γυμνὰ) x. τετραχ. (AF -μένα)

¹⁹ καὶ πάλιν usque ἄστροις ex D sumptissimus. Similiter F — κύριε, καὶ τί

νοι και ὁ ἥλιος και ἡ σελήνη σὺν τοῖς ἄστροις; και ἤκουσα φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. και ἀτενίσας εἶδον ἄρνιον ἐπὶ τὰ ὀφθαλμοὺς ἔχοντα και ἐπὶ τὰ κέρα. και ἤκουσα πάλιν φωνῆς λεγούσης μοι· κελεύσω ἐλθεῖν τὸ ἄρνιον ἔμπροσθέν μου και ἔρῳ· τίς ἀνοίξει τὸ βιβλίον τοῦτο; και ἀποκριθήσονται πάντα τὰ πλήθη τῶν ἀγγέλων· δοθήτω τὸ βιβλίον τοῦτο τῷ ἄρνιϊ τοῦ ἀνοίξαι αὐτό. και κελεύσω τότε ἀνοιχθῆναι τὸ βιβλίον.¹⁹ Καὶ ὅταν ἀνοίξῃ τὴν πρώτην σφραγιδα, πεσοῦνται οἱ ἀστέρες τοῦ οὐρανοῦ ἀπ' ἄκρων ἕως ἄκρων. και ὅταν ἀνοίξῃ τὴν δευτέραν σφραγιδα, κρυβήσεται ἡ σελήνη και οὐκ ἔσται ἐν αὐτῇ φῶς. και ὅταν ἀνοίξῃ τὴν τρίτην σφραγιδα, κατασταλήσεται τοῦ ἡλίου τὸ φῶς, και οὐκ ἔσται φῶς ἐπὶ τὴν γῆν. και ὅταν

μέλλει γενέσθαι ὁ οὐρ. και ὁ ἥλ. κ. ἡ σελ. και οἱ ἀστέρες. Α και π. εἴπ. ἐγὼ Ἰωάννης· κύριε, και ἀπὸ τότε τί μέλλεις ποιεῖν, ὅτι ὁ οὐρανὸς μόνος ἐγκαταλείπεται. . . C κ. π. εἴπ. κύριε, ἀπὸ τότε τί μέλλ. ποιεῖν; και τί μέλλουν (sic) γενέσθαι οἱ οὐρανοί, ὅτι μόνοι ἐγκατελείπασιν (sic), και ὁ ἥλιος και ἡ σελήνη και οἱ ἀστέρες. | θεωρήσον — ἀτενίσας (ita CD; sed C add εἰς τὸν οὐρανόν, Α ἀναβλέψας) εἶδ. (AC B.) ἄρν. ἐπὶ τὰ — κέρα (haec omnia ex D; Α ἄρν. τέσσαρα κέρα ἔχοντα, C ἄρν. τετρακέρη [nisi est -ρην]): F om. Rursus comparari potest E (post οὐκ ἐπιγνώσ. ἔτι τ. τόπον αὐτοῦ pergit: και πάλιν ἤκουσα φωνῆς λεγούσης μοι) qui pro his sic habet: ἀνάβλεψαι (sic, scriptum -ψε) δοῦλε κυρίου Ἰωάννη. και ἀναβλέψας εἶδον ἄρνιον τέσσαρα κέρατα ἔχοντα | και ἤκουσα usque ἔρῳ ex D: Α και λέγει μοι· τότε κελεύω τὸ βιβλίον ὃν (sic) ἐώρακας ἐλθεῖν και τὸ ἄρν. ἔμπροσθ. μου και (cod. om) λέξω, C και τότε κελεύω τὸ ἄρν. ἀρῶναι ἔμπρ. μου, και τότε κελεύω (sic singula), F τότε κελεύσω ἐλθεῖν τὸ ἄρν. ἔμπρ. μ. statimque pergit και λέγει (sic) τοῖς ἀγγέλ. μου· δοθήσεται τὸ βιβλ. τοῦτο τοῦ ἀνοίξαι αὐτό. E τότε κελεύω τὸ βιβλ. ὅνπερ (sic) ἐώρακας ἔμπροσθ. μου (nonnihil excludit, cf. Α)· και λέγω | τίς usque τοῦτο: ita ACDE | και ἀποκριθ. — τῷ ἄρνιϊ (cod. τὸ ἄρνιον) — κελεύσω (cod. -εύω) τότε ἀνοίξ. τὸ βιβλ. ex D: Α και λέξωσιν (sic) π. — δοθήσεται — τῷ ἄρν. (sed cod. τὸ ἄρνιον) τοῦ ἄν. αὐτό (cod. αὐτόν), C και κελεύουν (sic) πάντα — ἀγγέλων μου δοθῆναι τῷ ἄρν. (sed rursus scriptum est τὸ ἄρν.) τὸ βιβλ. και ἀνοίξῃ (sic) αὐτό, E και πάντα τ. πλ. τῶν ἀγγ. (absque verbo) δοθήσεται τῷ ἄρν. (cod. cum ceteris τὸ ἄρνιον) τὸ βιβλ. τοῦτο τοῦ ἄν. αὐτό.

¹⁹ ὅταν ἀνοίξῃ cum CD: AF ὅτε ἀνοίξει, E ὅτε ἀνοίξῃ | τοῦ οὐρ. — ἕως ἄκρων cum D: Α τοῦ οὐρ. ἀπ' ἄκρου ἕ. ἄκρου αὐτοῦ, C ἀπ' ἄκρων οὐρανοῦ ἕως ἄκρων αὐτοῦ, F ἀπ' ἄκρου τοῦ οὐρ. ἕ. ἄκρου, E nil nisi ἀπὸ τοῦ οὐρ. | σφραγιδα: F ubique σφραγιδαν, passim etiam D | και οὐκ ἔσται — φῶς cum D: C και οὐκέτι ἔσται σελήνη, Α και οὐκ ἔστιν τοῦ ἡλίου ἡ θέρμη οὔτε φῶς τῆς σελήνης, E om; sed vide infra | κατασταλήσεται usque γῆν cum D: C καταστέλλεται τ. φ. τ. ἡλίου, Α κατ. τοῦ ἡλ. τὸ φέγγος, E καταλυθήσεται (cod. -λύσεται) τ. ἡλ. τὸ φ. και οὐκ ἔστιν θέρμη ἡλίου, F λυθήσονται οἱ οὐρανοί και etc.

άνοιξη τὴν τετάρτην σφραγίδα, λυθήσονται οἱ οὐρανοὶ καὶ ἔσται ὁ ἀήρ ἀκατασκεύαστος, καθὼς φησιν ὁ προφήτης· καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται. καὶ ὅταν ἀνοίξη τὴν πέμπτην σφραγίδα, σχισθήσεται ἡ γῆ καὶ ἀποκαλυφθήσονται πάντα τὰ κριτήρια ἐπὶ προσώπου πάσης τῆς γῆς. καὶ ὅταν ἀνοίξη τὴν ἕκτην σφραγίδα, ἐκλείψει τὸ δέμιον τῆς θालάσσης. καὶ ὅταν ἀνοίξη τὴν ἑβδόμην σφραγίδα, ἀποσκεπασθήσεται ὁ ἄδης.

²⁰ Καὶ εἶπον· κύριε, τίνες μελλοῦσιν ἐρωτᾶσθαι πρῶτον καὶ ἀπολαβεῖν τὴν κρίσιν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τὰ πνεύματα τὰ ἀκάθαρτα μετὰ τοῦ ἀντικειμένου· κελεύω αὐτοὺς πορευθῆναι εἰς τὸ σκότος τὸ ἐξώτερον, ἔνθα εἰσὶν τὰ ὑποβρύχια. καὶ εἶπον· κύριε, καὶ εἰς ποῖον τόπον κεῖται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὅσον δύναται ἀνὴρ τριακονταέτης κυλίσαι λίθον καὶ ἀπολῦσαι κάτω

quae in reliquis ad quartum sigillum pertinent. | καὶ ἔστ. ὁ ἀήρ ἀκ. cum ACEF: D om | καὶ. φησιν (EF εἶπεν, AC προσέπ.) ὁ προφ. (F ὁ πρ. δαυὶδ, CE ὁ ἀπόστολος, A ὁ ἀπόστ. παῦλος) καὶ — οὐρανοί (haec D om) αὐτοὶ (D add δι) — διαμένεις (ACDEF -νης) | καὶ πάντες - παλαιωθήσ. cum CEF: AD om; EF vero add καὶ ὡσεὶ περιβόλαιον (F ὑπερβόλ.) αὐτοὺς ἐλλείξει (E ἐλλείξεις, F ἐλέγξης) αὐτοὺς καὶ ἀλλαγήσονται | Ad quartum sigillum F πεσεῖται ἡ σελήνη ἀπὸ τοῦ οὐρανοῦ. | ἀποκαλυφθήσont. (A -λύψει, F φανήσονται) — προσώπου (F πρόσωπον) πᾶ. τ. γῆς (E om ἐπὶ usque γῆς): D ἀποκαλυφθήσεται πᾶν κριτήριον τῆς γῆς | ἐκλ. τὸ δέμ. τ. θal. (E τ. γῆς): F haec ad septimum sigillum transfert, et quae septimi sunt, ad sextum. | ἀποσκεπασθ. (F ἀποσκεπασθ.): A praem τότε. E sexto et septimo loco pro καὶ ὅταν etc. habet: καὶ εἰς τὴν ἕκτην σφρ. et κ. εἰς τ. ἑβδ. σφρ.

²⁰ κ. εἶπον cum CDE: AF καὶ πάλιν εἶπ. ἐγὼ Ἰωάννης | F om κύριε | A καὶ τίνες | DF πρῶτ. ἐρωτᾶσθ., E κριθῆναι πρῶτ. | καὶ ἀπολαβ. (F λαβ.) τὴν (F om) κρίσιν (D om τ. κρί.): AE om | λεγ. μοι cum DEF: AC add ἄκουσον δίκαιε Ἰωάννη | τὰ πνεύματα: A praem πρῶτον | ἀντικειμ. cum AC; DEG ἀντιχρίστου, F om μετὰ (hoc praetermisit Birch.) τ. ἀντ. | κελεύω cum EF; C καὶ κελ., AD καὶ τότε κελ. | F om αὐτοὺς | πορευθῆναι: A ἀπελθεῖναι sic | ἔνθα — ὑποβρύχ. (A βρύχια): EF om | καὶ εἶπον· κύριε, καὶ εἰς cum E: D καθὼς προεῖπον· κύριε, εἰς . . F καὶ εἰς omissis prioribus . . A καθὼς ἐν τοῖς εὐαγγελίοις ἐρρηται· οἱ δὲ υἱοὶ τῆς βασιλείας ἐμβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον. κύριε, καὶ εἰς, item C καθὼς προεῖπον· οἱ δὲ υἱοὶ τῆς βασιλ. ἐκβληθήσονται εἰς τὸ σκ. τὸ ἐξώτερον, a quibus statim pergit: ἐκ ποίων τόπων κεῖται | κεῖται cum ACE; DF κείται. Praeterea E add τὸ αὐτὸ σκότος τὸ ἐξώτερον | ἄκ. δέ. Ἰω. cum ACF: DE om | ἀνὴρ cum CDE: AF ἄνθρωπος | τριακονταέτης cum ACF, D τριάκοντα ἔτη, EG τριακ. ἐτῶν | κυλίσαι usque βυθόν cum D, item C sed tan-

εἰς τὸν βυθόν, καὶ ὀλισθεῖς εἵκοσι ἔτη οὐ μὴ φθάσει εἰς τὸν πυθμένα τοῦ ᾧδου· καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ.

²¹ Καὶ εἶπον· κύριε, καὶ ἀπ' ἐκείνων ποία γλῶσσα μέλλει ἐρωτᾶσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ἐρωτηθήσονται ἀπὸ τοῦ Ἀδὰμ αἱ γλῶσσαι ἐκεῖναι καὶ ὁ ἑλληνισμός, καὶ οἵτινες ἐπίστευον εἰς τὰ εἰδωλα καὶ εἰς τὸν ἥλιον καὶ εἰς τοὺς ἀστέρας, καὶ οἵτινες ἐν αἰρέσει τὴν πίστιν ἐμίαναν, καὶ οἱ μὴ πιστεύσαντες τὴν ἀγίαν ἀνάστασιν, καὶ οἵτινες οὐχ ὁμολόγησαν πατέρα καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα· τότε ἀποπέμψω αὐτοὺς ἐν τῷ ᾧδῃ, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν ᾧδην, πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα τοῦ θεοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ὡς πρόβατα ἐν ᾧδῃ ἔθετο, θάνατος ποιμανεῖ αὐτούς.

²² Καὶ πάλιν εἶπον· κύριε, καὶ ἀπ' ἐκείνων ποίους μέλλεις

tam αὐτόν pro κάτω ἑ. τ. βυ., F tantum κυλ. λῖζον, A ἀποκυλίσαι κάτω εἰς βυθὸν λῖζον, E σηκόση λῖζων καὶ κυλῆσαι sie | καὶ ὀλισθεῖς εἰκ. ἔτη cum D: ACF καὶ ὁ λῖζος παρὰ (F om) τρία ἔτη, E ἕνα τρία ἔτη | οὐ (D καὶ ἕνα) μὴ (C om) φθάσει (C φθάση) ACD; F ap. Birch. nil nisi φθάσει, G οὐ φθάνη, E μὴ σταθῇ ἐκεῖ | εἰς τὸν etc. rursus cum D: C nil habet, F κάτω, A τοσοῦτόν ἐστι τὸ βᾶθος εἰς τὸ σκότος τὸ ἐξώτερον, G τοσοῦτόν ἐστ. τὸ σκ. τὸ ἐξ., E ἐνε (i. e. εἶναι more Graecorum recentiorum pro ἐστίν, quocumque ἐκεῖ praecedens iungendum) τὸ σκότ. τὸ ἐξ. | E om καθὼς usque αὐτοῦ | C ἐν ἀποκρύφῳ αὐτό

²¹ Καὶ (F add πάλιν) εἶπ. κύριε (D om) καὶ (C om) ἀπ' ἐκείνων cum CD F: A x. εἶπ. ἐγὼ Ἰωάννης· καὶ ἀπὸ τότε, E nil nisi καὶ ἀπ' ἐκεῖ | ποία γλῶσσα (male Birch. ποιὰ γλώσση, E om γλώσσ.) μ. ἐρωτ. cum ACEF: D τίνες μέλλωσιν ἐρ. | ἄκ. δὲ. ἰω. cum ACF: D om | A ἀπὸ τότε ἐρωτηθῇ. | ἐκεῖναι cum ACE (post ἐρωτᾶσθαι statim pergīt ἀπὸ τοῦ ἁδ.): DF om | F (ex errore Birch. ut videtur) ὁ ἑλληνικός | οἵτιν. ἐπίστευσον (EF ἐπίστευσαν) ε. τ. εἶδ. (E pro εἶδ. habet ἄστρα x. εἰς τ. σελήνην, vide post): A οἱ εἰδωλολάτραι | x. εἰς τ. ἥλιον -ἀστέρας cum D, A x. οἵτινες ἐπίστευσον εἰς τ. ἥλιον, CF om; E vide ante | ἐν αἰρέσει: D in ευρησαν corruptit | A τ. πλ. αὐτῶν | καὶ οἱ μ. πιστ. (C add εἰς) τ. ἀγί. (D add τριάδαν καὶ τὴν) ἀνάστασιν cum CDF (sed ponit post πνεῦμα): E om, A καὶ οἱ μαντευόμενοι καὶ οἱ μάγοι | καὶ οἵτινες (Birch. corrupte ex F ἔμε προ οἵτ.) οὐχ (CDE οὐκ) ὁμολόγησαν (ita CDF, E ὁμολόγουν, A ἐπίστευον εἰς) πα. καὶ τὸν (A om; C om x. τὸν) υἱ. x. τὸ (ACE om) ἅγ. πν. (E πν. ἅγ.): C add καὶ τὴν ἐνσαρκον οἰκονομίαν | τότε (A καὶ τό.) ἀποπέμψω (ita A, CF -μπω, D ἀποστελῶ) α. ἐν τ. ᾧδῃ (ita CD; AF εἰς τὸν ᾧδην) | F καθὼς λέγει | ἀποστραφήτωσαν (Birch. vitiose ex F ἀπογρ.): D ἀποστραφήσονται | ὁ αὐτός (C οὗτ.) εἶπ. (A λέγει) | F ἔθεντο, ὁ θά. αὐτ. ποι.

²² καὶ πάλιν εἶπ. (A add ἐγὼ Ἰωάννης) κύρ. (D om) καὶ (C om) ἀπ' ἐκ. (C ἀπὸ τότε) | ποίους μέ. κρλ. cum D: A τίνες (cod. τίς) μέλλουσιν ἐρωτᾶσθαι, CF

κρίνειν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἐρωτηθήσεται τὸ γένος τῶν Ἑβραίων, οἵτινες ὡς κακοῦργον τῷ ξύλῳ με προσήλωσαν. καὶ εἶπον· καὶ οὗτοι ποίας κολάσεως μέλλουσιν τυχεῖν καὶ ποίου τόπου, ὅτι τοιαῦτά σοι ἐποίησαν; καὶ ἤκουσα φωνῆς λεγούσης μοι· αὐτοὶ ἀπελεύσονται ἐν τῷ ταρτάρῳ, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· ἐκέκραξαν, καὶ οὐκ ἦν ὁ σῶζων, πρὸς κύριον, καὶ οὐκ εἰσήκουσεν αὐτούς. καὶ πάλιν εἶπεν ὁ ἀπόστολος Παῦλος· ὅσοι ἀνόμως ἡμαρτον ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἡμαρτον διὰ νόμου κριθήσονται.

²³ Καὶ πάλιν εἶπον· κύριε, καὶ οἱ τὸ βάπτισμα λαβόντες τί; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἐρωτηθήσεται τὸ γένος τῶν Χριστιανῶν, οἱ τὸ βάπτισμα λαβόντες, καὶ τότε οἱ δίκαιοι ὑπὸ νεύματός μου ἔλθωσιν, καὶ πορευθήσονται οἱ ἄγγελοι καὶ ἐπισωρεύσουσιν αὐτοὺς ἀπὸ τῶν ἀμαρτωλῶν, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ ὅτι οὐκ ἀφήσει κύριος τὴν βλάβδον τῶν

τί μέλλεις ποιεῖν | καὶ ἤκουσα usque iω. cum ACF: D καὶ εἶπέν μοι | C ἐρωτηθήσονται τὸ εἰς. | προσήλωσαν cum CDF, item E (post πνεῦμ. ἄγιον sect. 21. pergīt: καὶ ἀπὸ τότε κριθήσονται ἑβραῖοι, οἵτινες etc.): A ἐσταύρωσαν | καὶ (F add πάλιν) εἶπ. καὶ (C κύριε, F κύριε καὶ) οὗτοι cum CD: A καὶ εἶπον ἐγὼ Ἰωάννης· κύριε, καὶ αὐτοὶ | μέλλ. τυχεῖν (ita A, C λαχεῖν, D ἔχειν): F εἰσὶν | τοιαῦτα: F ταῦτα | σοι (D om) ἐποῖ: C ἐποι. εἰς σέ | λεγ. μοι: F add ἄκουσον δίκαιε Ἰωάννη | αὐτοὶ (A ὅτι αὐτ.) cum ADE (post προσήλωσαν pergīt αὐτοὶ ἀπελ.): CF οὗτοι | E καὶ εἶπεν omīssis ὁ πρ. δα. | προεῖπ. cum ACF: D εἶπεν | A om δαυ. | αὐτοὺς cum CDE: A (εἰσήκουεν) F αὐτῶν | καὶ πάλ. εἶπ. ὁ ἀπόστ. παῦλ. (F ὁ ἀπόστ. λέγει) - - κριθήσονται (F ὅσοι ἐν νόμῳ ἡμ. ἐν νόμ. κριθ. οἱ δὲ ἀνόμως ἡμ. ἀνόμ. κ. ἀπολ.) cum CDF: A om (item E)

²⁴ Καὶ πάλιν (ita CF; D om) εἶπον: AE om | κύριε (E add μου) καὶ (CD om) οἱ τὸ βᾶ. λαβ. (ita ACDF; E φοροῦντες) | τί cum D: CF om; A καὶ ἀμαρτήσαντες τί ἔσται αὐτοῖς, E τί μέλλουσιν γενέσθαι. G pro καὶ οἱ — λαβ. sic: καὶ οἱ βαπτισθέντες καὶ ἀρνησάμενοί σε τί | F καὶ πάλιν ἡκ. φ. λ. μ. ἄκουσον δίκαιε Ἰωάννη, A καὶ εἰπέ μοι ἡ φωνή | τότε ἐρωτηθήσεται — οἱ (ita C; D καὶ οἱ) — λαβόντες (F om οἱ τ. βᾶ. λα.): A om | καὶ (D om) τότε οἱ δικ. ὑπὸ νεύμ. (νεύμ. ex A aduimprimus, D πνεύματ.) — ἀπὸ τ. ἀμαρτ. cum D: C καὶ τότε οἱ δι. ὑπὸ τ. πνεύμ. μου πορευθῶσιν (nonnihil deest) οἱ ἄγγελοι κ. ἐπισωρ. τοὺς δι. ἀ. τ. ἀμαρτ., A ὅτι ὑπὸ νεύματός μου πορεύονται οἱ ἄγγ. καὶ ἐπισωρεύονται τοὺς δικ. ἀ. τ. ἀμαρτ., F (post χριστιανῶν) καὶ ἐν τῷ πνεύματί μου πορευθήσονται ἄγγελοι καὶ ἐπισωρ. τοὺς δικ. ἀ. τ. ἀμ., E (post μέλλ. γενέσθαι) τότε πορεύονται οἱ ἄγγ. κ. ἐπισωρ. τοὺς δικ. ἀπὸ (cod. ἐπὶ) τῶν ἀμ. (pergit omīssis pluribus ἐπὶ τὸν κληρον τ. δικ. οἱ μὲν δι. λάμπουσιν ὡς ὁ ἥλ. οἱ δὲ ἀμ. ἔσ. ζοφ.) | καὶ ὡς usque τῶν δικ. cum D, item AC: F om | κ. σταθήσονται — ἥλιος: ita

ἀμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων, καὶ σταθήσονται πάν-
τες αἱ δίκαιαι ἐκ δεξιῶν μου καὶ λάμπουσιν ὡς ὁ ἥλιος. καθὼς
ὁράς, Ἰωάννη, τοὺς ἀστέρας τοῦ οὐρανοῦ, ὅτι ὅλοι ὁμοῦ ἐγέ-
νοντο, εἰς δὲ τὸ φῶς διαφέρουσιν, οὕτως ἔσται ἐπὶ τῶν δικαίων
καὶ τῶν ἀμαρτωλῶν· οἱ γὰρ δίκαιοι λάμπουσιν ὡς φωστῆρες
καὶ ὡς ὁ ἥλιος, οἱ δὲ ἀμαρτωλοὶ ἔστωσαν ζοφώδεις.

²⁴ Καὶ πάλιν εἶπον· κύριε, καὶ πάντες οἱ Χριστιανοὶ εἰς μίαν
κόλασιν ἀπέρχονται; βασιλεῖς, ἀρχιερεῖς, ἱερεῖς, πατριάρχαι, πλού-
σιοι καὶ πένητες, δοῦλοι καὶ ἐλεύθεροι; καὶ ἤκουσα φωνῆς λεγού-
σης μοι· ἄκουσον, δίκαιε Ἰωάννη· καθὼς προεῖπεν ὁ προφήτης
Δαυὶδ, ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολείπεται εἰς τέλος. περὶ δὲ
βασιλέων, ἐλασθήσονται ὡς ἀνδράποδα καὶ κλαίσουσιν ὡς νήπια·
περὶ δὲ πατριαρχῶν καὶ ἱερέων καὶ λευϊτῶν τῶν ἀμαρτησάντων,
διασκορπισθήσονται ἐν ταῖς κολάσεσιν κατὰ τὴν ἀναλογίαν ἐκά-
στου τοῦ ἰδίου πταίσματος, οἱ μὲν ἐν τῷ πυρίνῳ ποταμῷ, οἱ δὲ
εἰς τὸν σκώληκαν τὸν ἀκοίμητον, ἄλλοι δὲ ἐν τῷ ἑπταστόμφ
φρέατι τῆς κολάσεως· ἐν ταύταις ταῖς κολάσεσιν διαμερισθή-
σονται οἱ ἀμαρτωλοί.

D et A, item F; C καὶ στήσονται, a qua inde voce transiit statim ad extrema
libri: τῆς φωνῆς ταύτης, κατήνεγκέ με ἡ νεφέλη καὶ ἀπέβητο ἐν τῷ ὄρει θα-
βώρ. | καὶ ὡς ὁράς (F ὁράτε) ἰω. (F om) τ. ἀ. τοῦ οὐρ. (F om τ. οὐρ.) ὅτ. ὅλοι
ὁμοῦ (F teste Birch. ὑπ' ἐμοῦ, G εἰς μίαν) ἐγ., εἰς δὲ — διαφέρουσιν (F pro
his: καὶ φῶς οὐκ ἔχουν ὅλη [corrigere ὅλοι] ἴσα, ἀλλὰ ἄλλοι μὲν εἰσιν φαινώτατοι
[sic Bi.] ἄλλοι δὲ στυγνώτατοι [G στυγνοί])· οὕτως ἔσται (F ἔστω) — οἱ γὰρ (F
μὲν) δὲ λάμπ. (F λάμπουσιν) ὡς φ. (F φωστήρ) κ. ὡς ὁ (F om) ἥλιος — ἔστω-
σαν (F ἔσονται) ζοφ. De E iam vidimus; A vero post illud prius λάμπ. ὡς ὁ
ἥλ. omisis his quae interiecta sunt nil addit nisi οἱ δὲ ἀμαρτ. ἔσονται. ζοφ.

²⁴ εἶπον (A add ἐγὼ Ἰωάννης) κύριε, καὶ (ita AF; DE om κύ. καὶ) πάντ.
οἱ χριστ. (χρι. DEF; AG ἀμαρτωλοὶ) | βασιλ. usque ἐλεύθ. cum A: F καὶ βασ.
καὶ πατρ. πλούσ. καὶ πένητ., E βασιλ. καὶ ἄρχοντες, πλούσ. καὶ πένητ., D nil
nisi καὶ πτωχοὶ καὶ πλούσ. | ἄκ. δὲ ἰω. cum AF: DE om | καὶ ὡς cum DF: A
ὅτι καὶ ὡς, E om καὶ ὡς usque θαν. | προεῖπεν (ita F, A εἶπεν) etc.: D προεῖ-
πεν (cod. -πα) τὸ πνεῦμα τὸ ἅγιον διὰ τοῦ προφήτου θαν. | βασιλέων: EF add
καὶ πατριαρχῶν | D post ἐλασθήσονται repetit βασιλεῖς | ἀνδράποδα cum ADG:
F τετράποδα | ὡς (A ὥσπερ) νήπια (F -πιοι) | περὶ δὲ πατριαρχ. καὶ (D om) —
κατὰ τὴν (A om) ἀναλογίαν — πταίσματος cum AD: F καὶ διαμερισθήσονται οἱ
ἀμαρτωλοὶ ἐν ταῖς κολάσεσιν ταύταις, E καὶ διαμερισθήσ. εἰς φοβεράς κολάσεις,
ὅπου οὐκ ἔστι φῶς, ἀλλὰ ὀδύνη καὶ στενοχωρία καὶ ἀνάγκη, omisis reliquis
huius sectionis. | σκώληκαν cum AD: F -κα | ἄλλοι δὲ (F οἱ δὲ) usque κολά-
σεως cum AF: D om | F om ἐν ταύτ. τ. κολάσεσιν

²⁵ Καὶ πάλιν εἶπον· κύριε, καὶ οἱ δίκαιοι τοῦ μέλλουσιν αὐλίζεσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποσκεπα-
σθήσεται ὁ παράδεισος, καὶ γενήσεται ὁ κόσμος ὅλος καὶ ὁ πα-
ράδεισος ἓν, καὶ ἔσονται οἱ δίκαιοι ἐπὶ προσώπου πάσης τῆς
γῆς μετὰ τῶν ἀγγέλων μου, καθὼς προεῖπεν τὸ πνεῦμα τὸ ἅγιον
διὰ τοῦ προφήτου Δαυὶδ· δίκαιοι δὲ κληρονομήσουσιν γῆν, καὶ
κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ' αὐτῆς.

²⁶ Καὶ πάλιν εἶπον· κύριε, πόσον ἐστὶν τὸ πλήθος τῶν
ἀγγέλων; καὶ ποῖόν ἐστιν πλεόν, τῶν ἀγγέλων ἢ τῶν ἀνθρώπων;
καὶ ἤκουσα φωνῆς λεγούσης μοι· ὅσον ἐστὶν τὸ πλήθος τῶν
ἀγγέλων, τόσον ἐστὶν τὸ γένος τῶν ἀνθρώπων, καθὼς εἶπεν ὁ
προφήτης· ἔστησεν ὅρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων θεοῦ.

²⁷ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν;
καὶ πῶς μέλλει εἶναι ὁ κόσμος; ἀποκάλυψόν μοι πάντα. καὶ
ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ἀπὸ
τότε οὐκ ἔστιν πόνος, οὐκ ἔστιν λύπη, οὐκ ἔστιν στεναγμός,

²⁵ πάλιν (DE om) εἶπον· κύρ. καὶ (A om) οἱ | λεγ. μοι (E φωνὴν λέγουσάν μοι, ut etiam ante): F add ἄκουσον δίκαιε Ἰωάννη | τότε: AE om | ἀποσκεπ. cum ADE: F ἀνασκεπ. | καὶ γενήσεται usque ἓν cum D: E γενήσεται ἡ γῆ παρά-
δεισος, A om; F post ἀνασκεπ. pergīt ἡ γῆ ὥστερ παράδεισος et add καὶ
κενωθήσονται οἱ θησαυροὶ τοῦ οὐρανοῦ ἐπὶ προσώπου πάσης τῆς γῆς καὶ
ἔσται ἡ γῆ ὥστερ παράδεισος | καὶ ἔσ. οἱ δίκ. ἐπὶ (A ἀπὸ) πρ. — τῶν (F add
ἀγγέλων) ἀγγ. μου cum AF: E καὶ κενωθήσονται (corrūptis, vide ante F; omīssas
sunt quae ibi interponantur) οἱ δίκ. ἐπὶ πρόσωπον πάσ. τ. γ. μετὰ τῶν ἀγγ.:
D om | καθὼς προεῖπ. (D εἶπ.) τὸ πν τ. ἅγ. (ita A et D, sed διὰ etc. om A)
διὰ τ. πρ. δαυ.: EF καθ. εἶπ. (F διδάσκει) ὁ προφήτ. δαυ. | γῆν cum DF:
AE τὴν γῆν | εἰς αἰῶν. αἰῶνος (ita AD; E om αἰῶνος, F εἰς αἰῶνας) ἐπ' αὐτῆς
(ita DE; AF -τὴν)

²⁶ πάλιν (DE om) εἶπ. (A add ἐγὼ Ἰωάννης) κύρ. (A add καὶ) | πόσον us-
que ἀνθρώπων cum D: A πόσ. ἐστ. τὸ πλ. τ. ἀγγ. καὶ πόσ. ἐστ. τὸ πλῆθ. τῶν
ἀνθρώπ., F τίνες εἰσὶν πλεόν τὸν ἀριθμόν, τῶν ἀγγ. ἢ τῶν ἀνθρώπ., E ποῖον
ἄρα ὑπάρχει πλεόν (scripta haec in codice quia ara υπαρχων πλοισιν), τὸ γένος
τῶν ἀνθρ. ἢ τὸ πλῆθ. τῶν ἀγγέλ. | λεγ. μοι: FE add ἄκουσον δίκαιε Ἰωάννη |
ὅσον ἐστὶν τὸ πλ. τ. ἀγγ. τόσον (F τοσοῦτ.) ἔ. τὸ γέν. (F πλῆθος) τ. ἀνθρ. cum
DF (D add τῶν χριστιανῶν): A ὅσος ἐστὶν ὁ ἀριθμὸς τῶν ἀγγέλ. τοσοῦτός ἐστι
καὶ τῶν ἀνθρ., E his omnibus omīssis statim pergīt ἔστησεν ὅρια — ἀγγ. θεοῦ,
additque οἱ ἀγγελοι ἀναριθμητοὶ εἰσιν | καθ. εἶπεν usque θεοῦ cum AD: F om

²⁷ πάλιν (DF om) εἶπον· κύριε (D om), καὶ ἀπὸ etc. | καὶ πῶς usque κό-
σμος cum D; item A κ. π. μέλλεις ποτῆσαι τὸν κόσμον: FE om | ἀποκ. μ. πάντα:
FE om | ἄκουσ. δι. ἰω. cum AF: DE om | πόνος — λύπη — στεναγμ. ita AG,
item E (καὶ ἀπὸ τότε etc.); similiter D λύπη — φθόνος — στεναγμ., F om οὐκ
ἔ. λύπ. οὐκ ἔ. στεν. | οὐκ ἔ. μνη. οὐκ ἔ. δάκρ. (D — δάκρ. — μνησ.) cum AD: F

οὐκ ἔστιν μνησιχακία, οὐκ ἔστιν δίκαια, οὐκ ἔστιν φθόνος, οὐκ ἔστιν μισαδελφία, οὐκ ἔστιν ἀδουλία, οὐκ ἔστιν ὑπερηφανία, οὐκ ἔστιν καταλαλιά, οὐκ ἔστιν κυρία, οὐκ ἔστιν μέριμνα βίου, οὐκ ἔστιν τόκος γονῶν ἢ τέκνων, οὐκ ἔστιν τόκος χρυσοῦ, οὐκ εἰσὶν κτηνὰ λογισμοί, οὐκ ἔστιν διάβολος, οὐκ ἔστιν θάνατος. οὐκ ἔστιν νύξ ἀλλὰ πάντα ἡμέρα καθὼς προείρηκα· καὶ ἄλλα κρύβητα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐτῆς ταύτης, τούτέστιν τοὺς ἀνθρώπους τοὺς ὁμοιομένους τῶν ἀγγέλων διὰ τῆς ἐναρέτου αὐτῶν πολιτείας, χάκεινά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσωσιν, καὶ γενήσεται μία κοίμη, εἰς κοίμην.

²⁸ Καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι· Ἰδοὺ ταῦτα πάντα ἤκουσας, δίκαιε Ἰωάννη· ταῦτα παράθω πιστοῖς ἀνθρώποις, ἵνα καὶ ἐτέρους διδάξωσιν καὶ μὴ καταφρονήσωσιν, μηδὲ τοὺς μαργαρίτας ἡμῶν βύψωσιν ἐμπροσθεν τῶν χοίρων, μὴ ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν.

Καὶ ἔτι μου ἀκούοντος τῆς φωνῆς ταύτης, κατήνεγκέ με

οὐκ ἔσ. ψεύδος, οὐκ ἔ. κακία, οὐκ ἔστι δίκαια, E nil nisi οὐκ ἔστ. δίκαια | οὐκ ἔστ. φθόνος usque μέριμν. βίου cum A: D οὐκ ἔστ. ὑπερηφανία οὐκ ἔ. μέρ. βίου, F οὐκ ἔστ. καταλαλιά, E οὐκ ἔ. μέρ. βλ. οὐκ ἔστ. μίσος, οὐκ ἔστ. κακία, οὐκ ἔστ. κυρία | ο. ἔ. πόνος (F ἐνδύμησης) γον. ἢ (E οὐ) τέκνων: ita ADEF | ο. ἔ. πόνος (D om) χρυσ. cum AD: EF ο. ἔ. διαφορὰ (F πόθος) χρυσ. ἢ ἀργυρίου | ο. εἰς κτηνὰ (F post ἰσ.) cum AF, item E οὐ διαλογισμοὶ κτηνὰ, D οὐκ ἔστιν κτηνὰ λογισμοί. Praeterea A solus add οὐκ ἔστιν πνεῦμα κτηνῶν. | ο. ἔ. διάβ. (haec E om) ο. ἔ. θάν. (haec D om) | ο. ἔ. νύξ, ἀλλὰ πᾶ. ἡμ. cum D: A ο. ἔ. νύξ ἢ ἐκαντοί, ἀλλὰ πάντες ἡμέρα. F ο. ἔ. νύξ ἢ ἐκαντοί (Birch. -αυτῇ) ἢ καιροί (Bl. χαιρ.) ἢ ἡμέραι, ἀλλὰ πάντα ἡμέρα, E οὐδὲ κατοικησις οὐτε ἐβδομάδα (sic) οὐτε ὥραι, ἀλλὰ πάντα ἡμέρα et add πάντα ἀγαθούνη ἀνεκκαίτητος· ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἐτοίμασεν (sic) ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. Tunc pergit: καὶ ὡς εἶπεν (sic, non εἶπον)· καὶ ἄλλα etc. | καὶ προείρηκα cum AD: E καὶ. εἶπεν, F καὶ. εἶπ. ὁ κύριος | τούτεστ. τ. ἀνθρ. (A δικαίους) τοὺς (A om) ὁμ. τῶν ἀγγ. (sic uterque) διὰ τῆς (ita A; D καὶ) ἐναρέτου (ita D; A ἀμετρίτου) αὐτῶν (A αὐτοῦ) πολιτ. cum AD: EF om | χάκεινα — ἀγαγεῖν: A ante τούτεστιν | ἀκούσωσιν: ita ADEF

²⁸ ταῦτ. (D om) πάντ. (F om) ἤκ. δίκ. (cum AB; DF om) ἰω. (B add καὶ ἡγαπημένε μαζήτά) ταῦτα (D πάντα) παράθω πι. ἀνθρ. | ἵνα καὶ ἐτέρ. διδ. καὶ καταφρον. (haec omnia A; D nil nisi ἵνα μὴ καταφρ., B οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι, F om) | μηδὲ (D ἵνα μὴ) τ. μαργ. ἡμ. (D haec post βίψ.) βίψ. (ita D; F ῥύπτεσθαι sic, F καὶ μὴ ῥίπτε τ. μαργ. μου) ἐμπρ. τ. χ. μήκ. (ita A; F ἵνα μὴ, D καὶ) καταπατήσουσιν (ita A; DF -σωσιν) etc. B pro his: οἱ γὰρ ἄφρονες ῥίπτουσιν τοὺς μαργαρίτας ἐμπροσθεν τ. χοίρ. καὶ καταπατοῦσιν αὐτούς. | καὶ ἔτι μ. ἀκ. τ. φω. (A add καὶ [κατα?] βοούσης sic) ταύτης (A om):

ἡ νεφέλη καὶ ἀπέθετό με ἐν τῷ ὄρει Θαβώρ. καὶ ἦλθεν φωνὴ πρὸς με λέγουσα· μακάριοι οἱ φυλάττοντες κρῖον καὶ ποιούν-
τες δικαιοσύνην ἐν παντὶ καιρῷ. καὶ μακάριός ἐστιν ὁ οἶκος
ὅπου κεῖται ἡ διαθήκη αὕτη, καθὼς εἶπεν ὁ κύριος ὅτι ὁ ἀγα-
πῶν με τοὺς λόγους μου τηρεῖ ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν·
αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

D καὶ ὡς ἤκουσα τ. φων. ταύτης | ἀπέθετο ACF: D ἔστησεν | Θαβώρ: D τῷ
Θαβ. | καὶ ἦλθ. φων. πρ. με λέγ. (D λέγει — sic — πρ. με) cum AD: CF om |
μακάριοι usque καιρῷ cum AD: CF om | κ. μακ. ἐστιν (F om) ὁ οἶκ. ὅπου (ita
ACF, D ἐνθα) — εἶπ. ὁ κύριος: ita ACDF, sed A add ἐν εὐαγγελίῳ | ὁ ἀγα-
πῶν — τηρεῖ cum ADF (Item B): D ὁ ἀγαπ. τοὺς λόγους μου ἀγαπηθήσεται παρὰ
τοῦ πατρὸς μου | ἐν χριστῷ — ἡμῶν: ita pergunt CDF; reliqua αὐτῷ etc. cum
D: C ὡς ἡ δόξ. καὶ τὸ κράτος εἰς τ. αἰῶνας τῶν αἰώνων, ἀμήν. Item F αὐτῷ
πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ αὐτοῦ πατρὶ καὶ τῷ
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶ-
νας τῶν αἰώνων, ἀμήν. ὡς ἡ δόξα καὶ τὸ κράτος, ἀμήν. Item A (pergens post
τηρεῖ) ὅτι τῷ κυρίῳ ἡμῶν ἰησ. χρι. πρέπει δόξα καὶ ἡ τιμὴ καὶ ἡ προσκύνη-
σις νῦν κ. ἀεὶ κ. εἰς τοὺς αἰ. τῶν αἰώνων, ἀμήν.

Satis diversum ab his libri finem codex B praebet. Pergit enim post καὶ
καταπατοῦσιν αὐτοὺς hunc in modum: καὶ μακάριος ὁ ἔχων τὴν ἀποκάλυψιν ταύ-
την καὶ ἀναγινώσκει (sic) ἔμπροσθεν τοῦ λαοῦ· καὶ μακάριοι [οἱ] ἀκούοντες τὸν
λόγον τοῦ ἑοῦ καὶ φυλάττοντες αὐτά. ταῦτα τοῦ κυρίου εἰπόντος ἤρπασέ με
νεφέλῃ καὶ κατήγαγέ με ἐν τῷ ὄρει τῷ Θαβώρ. ἐλθὼν οὖν ἐν τῇ πόλει ἱερου-
σαλὴμ εὗρον συνηθροισμένους τοὺς ἑνδεκα μαθητάς, καὶ ἰδόντες ἐχάρησαν χαρὰν
μεγάλην, καὶ ἀσπασάμενοι ἀλλήλους ἐν φιλήματι ἀγίῳ, ἐβηγησάμενοι (codex edi-
γησαν) τοῖς ἀδελφοῖς μου ἀποστόλοις ἃ εἶδον καὶ ἤκουσα παρὰ τοῦ διδασκά-
λου καὶ κυρίου ἡμῶν ἰησοῦ χριστοῦ. Sequitur: καθεῖκεν, unde fortasse καθεῖς κα-
θεῖκεν eliciendum; tum pergunt: διεσπάρημεν καὶ ἐκηρύξαμεν τὸ εὐαγγέλιον πάσῃ
τῇ κτίσει, ἵνα οἱ ἀκούοντες καὶ πιστεύοντες βαπτισθῶσιν εἰς τὸ ὄνομα τοῦ πα-
τρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [καὶ] εὕρωσιν ζωὴν αἰώνιον ἐν τῇ
ἡμέρᾳ τῆς κρίσεως. οὕτως γὰρ ἐνετείλατο κύριος· ὁ ἀγαπῶν με τοὺς λόγους
μου τηρεῖ, καὶ ὡς αὐτῷ δωροῦμαι ζωὴν αἰώνιον. ταῦτα ἀκούσαντες, ἀδελφοί
ἀγαπητοί, καὶ πιστεύσαντες (codex πιστεύσεσθαι) λίστετε (sic, quod ferri potest)
ἵνα λάβητε τὴν αἰώνιον εἰς δόξαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, ἀμήν.

Restat ut de extremis libri partibus videamus, quemadmodum in codice E
scripta sunt. Habent autem proprium illa quidem modum, maximeque ieiunam
exaggerationem poenarum inferni continent. Haec qualia sint, ex his quae inde
excerpta habimus satis apparet. Scripturam perquam vitiosam facile passim,
ut facere in his consuevimus, correximus. Post verba μία πόμνη, εἰς ποιμήν,
exeunte sect. 27 posita sic pergunt: ἄκουσον, δικαίε ἰωάννη. ταῦτα πάντα συνα-
χθήσονται, καὶ γενήσεται εἰς τὴν κοιλίαν τοῦ κλαυθμῶνος, καὶ στήσω τὸν θρό-
νον μου εἰς τὸν τόπον. καὶ καθίσω μετὰ τῶν ἑβ' ἀποστόλων καὶ μετὰ τῶν κδ'
πρεσβυτέρων. καὶ αὐτοὶ (adde ἔση vel simile quid?) πρεσβύτερος διὰ τὴν ἐνά-
ρετον πολιτείας, καὶ ἐκτελέσαι τρεῖς λειτουργίας ἀπολαμβάνεις στολὴν λευκὴν καὶ
στέφανον ἀμάρτανον ἐκ χειρὸς κυρίου, καὶ καθήσει (ita scriptum) μετὰ τῶν κδ'
πρεσβυτέρων, καὶ μεγάλους ἐπισκόπους ἐπιδείξεις (? ita singula). καὶ μετὰ ταῦτα

ἐξαλείψονται αἱ ἔργαι κατέχοντες χροσὸν συμπετήρων καὶ λαρετίδας φωνῶν, καὶ συναγρευοὶ τοῖς καλῶς κατενοουμένοις ἐκ δεξιῶν τοῦ κρητὸς τοῖς πονούντες τὰς ἀρετὰς αὐτῶν. [καὶ] κατακαυρώσει αὐτοὺς εἰς αἰῶνα αἰῶνος φωτὸς καὶ ἀγαλλιάσεως, καὶ ἀκατέσταντοι ἡμεῖς αἰώνως. καὶ ὅταν χωρίζῃ τὰ πρόβατα ἀπὸ τῶν ἐφθάρτων, δηλώσει τοῖς δικαίοις ἀπὸ τῶν ἀμαρτωλῶν. τοῖς δικαίοις ἐκ δεξιῶν καὶ τοῖς ἀμαρτωλοῖς ἐξ ἐναντίας, τότε ἀποστείλει (cod. ἀποστείλας) ἄγγελον τὸν βασιλεῖα λέγων· ἔκλειψέ σάλευσαι (hac accedens codex) τοὺς ἄγγελους τοῦ φύχου καὶ μόνος τοῦ κρητὸς, καὶ συναγρεῖν πάντας ἄγγελοι εἰς τοὺς ἐσθῶτας· ἐξ ἐναντίας, ὅτι οὐ συγχωρῶ αὐτούς, ὅταν ἴδωσι τὴν δόξαν τοῦ θεοῦ. οἱ ἀσεβεῖς καὶ ἀμετανοήτοι, καὶ αἱ ἱερεῖς αἱ μὴ (pro his confesso et contritis: καὶ αἱ μὴ κατέχον τοὺς ἱερεῖς καὶ μὴ) κατέχοντες τὰ προσευχόμενα — — — ὅσα ἔχετε δάκρυα, κλαύσατε διὰ τοὺς ἀμαρτωλοὺς· καὶ φωνήσῃ ὁ τεμελοῦχ (h. parallel ante Συμερὸς compositus est) τὸν ταροῦχ (sic)· ἄνοιξον κλειδοῦχε τὰς πόλεις· ἄνοιξον τὰ κρητήρια — — — ἄνοιξον τὸν σκεῦος τὸν ἀποκείμενον καὶ τὸν βέβηλον δράκοντα· ἐτοίμασον τὰς ἀβύσσους (sic)· ἄνοιξον τὸ σκότος· ἀκόλουσον τὸν κύρκον ποταμῶν καὶ τί θείων σκότος εἰς τὰς κυδμήνας τοῦ ᾄδου. τότε βλέποντες οἱ ἀμαρτωλοὶ οἱ ἑλενοὶ τὰ ἔργα αὐτῶν καὶ μὴ θυνόμενα — — — ὡς μὴ ἔχοντες παραμύθια, κλειόμενοι καὶ καταβαίνοντες· ἐν ῥοαῖς ὡσεὶ αἱμάτων· καὶ οὐκ ἔστιν ἑλὼν αὐτούς, οὐ κατὰ βοήθους, οὐ μήτηρ σπλαγγισμένη, ἀλλὰ μᾶλλον στασιάζοντες αὐτοὺς αἱ ἔργαι καὶ λέγοντες· τακενοί, τί κλαίετε; ἐν τῷ κόσμῳ οὐκ ἠλέησατε ἀσθενῶν, οὐκ ἐπισκέψασθε — — — καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνων. ἐκεῖ θυσιασθῶσι οὐκ ἰσχύετε τὸν ἐκ παρ᾽ ἐνός τεχνόεντα — ἀμετανοήτοι ἐξήσατε ἐν τῷ κόσμῳ, καὶ οὐ μὴ ἔχετε ἑλεος ἀλλὰ αἰώνως κόλασιν. καὶ λέγει ὁ τεμελοῦχ τῷ (cod. τὸν) ταροῦχ (h. l. sic)· ἔγειρε τὸν ὄφιν τὸν κακὸν τὸν τρυφάλειον, σάλευσαι εἰς τὰ θεινὰ θύρια τοῦ συναγείναι εἰς τὴν βρώσιν αὐτῶν· ἄνοιξαι τὴν δωδεκάκιππον ἵνα συναγῇ πᾶν ἔρκετόν εἰς ἀσεβεῖς καὶ ἀμετανοήτους, — — καὶ συναγείῃ ὁ τεμελοῦχ τὸ κληῖος τῶν ἀμαρτωλῶν, καὶ λακτίσει τὴν γῆν, καὶ σχισθήσεται ἡ γῆ εἰς τόπους καὶ χωνευθήσονται οἱ ἑλενοὶ ἀμαρτωλοὶ εἰς τὰς φοβερὰς κολάσεις. τότε ἀποστείλει (cod. -ἔλει) ὁ θεὸς τὸν ἀρχιστράτηγον μιχαήλ, καὶ σφραγίσας τὸν τόπον τύπτει αὐτοὺς ὁ τεμελοῦχ μετὰ τὸν τίμιον σταυρόν, καὶ συναγῇσεται ἡ γῆ κατὰ τὸ πρότερον. τότε οἱ ἄγγελοι αὐτῶν ὑπερεδρήνησαν, τότε ἡ παναγία ἔλαυσεν αὐτοὺς καὶ πάντες οἱ ἄγιοι, καὶ οὐκ ὀφελήσουσιν αὐτούς. καὶ ὁ ἰωάννης λέγει· καὶ εἰς τύχην τῶν ἀμαρτωλῶν ἐπιγράφεται τὰ κρητήρια; καὶ ἤκουσα φωνῆν (cod. -νῆς) λέγουσάν μοι· ἕκαστος ἐν τῷ ἴδίῳ θελήματι ἐκπορεύοντο ἐν τῷ κόσμῳ, καὶ διὰ τοῦτο οὕτως κολάζονται. μακάριος ὁ ἐνδρωπὸς ὁ ἀναγινώσκων τὴν γραφὴν· μακάριος ὁ μεταγράφας αὐτὸ καὶ δώσας εἰς ἐτέρας καθολικὰς ἐκκλησίας· μακάριοι πάντες οἱ φοβούμενοι τὸν θεόν. ἀκούσατε ἱερεῖς καὶ οἱ ἀναγινώσκοντες, ἀκούσατε λαοὶ etc.

V. IOHANNIS LIBER DE DORMITIONE MARIAE.

Τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου λόγος εἰς τὴν κοίμησιν
τῆς ἁγίας θεοτόκου.

¹ Τῆς παναγίας ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας
κατὰ τὸ εἰωθὸς ἐν τῷ ἁγίῳ μνήματι τοῦ κυρίου ἡμῶν ἐρχομένης
θυμιάσαι καὶ κλινούσης τὰ ἅγια γόνατα αὐτῆς, ἐδυσώπει τὸν
ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν πρὸς αὐτὴν ἀναλῦσαι.

* τοῦ ἁγίου (Par. 1021 add ἀποστόλου καὶ εὐαγγελιστοῦ, E pro ἁγίου habet
ἐν ἁγίοις πατρὸς ἡμῶν) Ἰωάνν. τοῦ θεολ. λόγος (Mon. 146 om) εἰς τ. (Mon. 146
add πάνσεπτον) κοίμησιν τῆς ἁγίας (ita A; B παναγίας, E ὑπεραγίας, Par.
1021 ὑπεραγίας δεσποίνης ἡμῶν) θεοτόκου cum AB Mon. 146; E; Par. 1021.

CD Par. 770: διήγησις (ita C; D Par. 770 om) τοῦ ἁγίου Ἰωάνν. τοῦ θεο-
λόγου περὶ τῆς τελειώσεως τῆς ἁγίας (ita D; C παναγίας) θεοτόκου καὶ ἀειπαρ-
θένου μαρίας (Par. 770 τῆς ἁγίας μαρ. τῆς θεοτόκ.).

Par. 1215: τοῦ ἁγίου Ἰωάνν. θεολόγου καὶ εὐαγγελιστοῦ διήγησις περὶ τῆς
ἐνδόξου κοιμήσεως τῆς ὑπεραγίας ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας.

Coisl. 121: Ἰωάννου τοῦ ἀποστόλου καὶ θεολόγου λόγος εἰς τὴν ἁγίαν καὶ
πανένδοξον κοίμησιν τῆς ὑπεραγίας θεοτόκου. Par. 1504: ἀνάληψις καὶ μετέ-
στασις τῆς ἁγίας μαρίας τῆς θεοτόκου, συγγραφεῖσα παρὰ Ἰακώβου τοῦ ἀδελ-
φοῦ τοῦ κυρίου. Vind. 151: κοίμησις τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου
μαρίας, συγγραφεῖσα ὑπὸ Ἰακώβου τοῦ ἀδελφοδέου. Par. 897: τοῦ ἐν ἁγίοις πα-
τρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου θεσσαλονικῆς λόγος πάντῳ ὀφείμιος εἰς
τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας.
De his quattuor extremis cf. Prolegomena.

¹ παναγίας: D Mon^a et ^b ἁγίας, E ἁγίας καὶ | Mon^a κατὰ τὸ ἔθος |
ἁγίῳ: B om | τ. κυρίου ἡμῶν cum ACDE Mon^a: B Mon^b add Ἰησοῦ χριστοῦ |
ἐξ αὐτῆς cum BCDE Mon^a et ^b: A ὑπ' αὐτῆς | χριστ. τὸν θεὸν ἡμῶν cum
ABDE Mon^a (praem κύριον) et ^b: C om

² βλέποντες δὲ αὐτὴν οἱ Ἰουδαῖοι σχολάζουσιν τῷ θεῷ τάφῳ, προσῆλθον τοῖς ἀρχιερεῦσιν λέγοντες ὅτι Μαρία καθ' ἐκάστην ἡμέραν ἔρχεται πρὸς τὸ μνήμα. καλέσαντες δὲ οἱ ἀρχιερεῖς τοὺς ταχθέντας παρ' αὐτῶν φύλακας πρὸς τὸ μὴ συγχωρεῖσθαι τινα εὐχεσθαι ἐν τῷ ἁγίῳ μνήματι, ἐπυνθάνοντο περὶ αὐτῆς, εἰ ἀληθῶς οὕτως ἔχει. οἱ δὲ φύλακες ἀποκριθέντες εἶπον μηδὲν τοιοῦτον θεωρῆσαι, τοῦ θεοῦ μὴ συγχωρῶντος αὐτοῖς τὴν παροῦσαν ὁρᾶν. ³ Μιᾶ δὲ τῶν ἡμερῶν, παρασκευῆς οὔσης, ἦλθεν κατὰ τὸ εἰωθὸς ἡ ἁγία Μαρία παρὰ τὸ μνήμα, καὶ ἐν τῷ εὐχεσθαι αὐτὴν ἐγένετο ἀνεωχθῆναι τοὺς οὐρανούς καὶ τὸν ἀρχάγγελον Γαβριήλ* κατελθεῖν πρὸς αὐτήν, καὶ εἶπεν· χαῖρε, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν· ἡ εὐχή σου ἐν τοῖς οὐρανοῖς διελθοῦσα πρὸς τὸν ἐκ σοῦ τεχθέντα ἐδέχθη, καὶ ἀπὸ τοῦ λοιποῦ κατὰ τὴν αἰτησίαν σου καταλιποῦσα τὸν κόσμον ἐπὶ τὰ οὐράνια πρὸς τὸν σὸν υἱὸν εἰς τὴν ζωὴν τὴν ἀληθινὴν καὶ ἀδιάδοχον ἀπέρχη.

⁴ Ἀκούσασα δὲ ταῦτα ἐκ τοῦ ἁγίου ἀρχαγγέλου ὑπέστρεψεν εἰς τὴν ἁγίαν Βηθλεέμ, ἔχουσα ἅμα αὐτῇ τρεῖς παρθένους τὰς ἐξυπηρετούσας αὐτῇ. μετὰ δὲ τὸ ἀναπαῆναι βραχὺ ἀνακαθίσασα εἶπεν πρὸς τὰς παρθένους· ἀγάγετέ μοι θυμιατήριον, ἵνα προσεύξωμαι. καὶ ἤγαγον κατὰ τὸ διατεταγμένον αὐταῖς.

* οἱ Ἰουδαῖοι cum BCD Mon^a et b: A τινὲς τῶν Ἰουδαίων | μαρία cum AC Mon^b: B Mon^a ἡ μαρία | ἔρχεται πρὸς (B εἰς) τὸ μνήμα (Mon^a μνημεῖον) cum ABD Mon^a et b: C ἀπέρχεται πρ. τὸ μνήμ. καὶ εὐχεται | B συγχωρηθῆναι | ἐν τῷ ἁγίῳ (B om) μνήματι (D μνημῖω) | οὕτως: B ταῦτα οὕτως | αὐτοῖς τὴν παροῦσαν ὁρᾶν cum D: A αὐτοῖς τὴν τιμὴν παρουσίαν αὐτῆς ὁρᾶν, B τὴν τιμὴν αὐτῆς παρουσίαν θεωρῆσαι, C αὐτοῖς τὴν τιμὴν παρουσίαν θεωρῆσαι.

³ ἡ ἁγία μαρία cum A: B ἡ ἁγία θεοτόκος, CD ἡ ἁγία μαρία ἡ θεοτόκος | C πρὸς τὸ μνήμα | καὶ ἐν τῷ εὐχ. αὐτὴν cum BCD: A εὐχεσθαι αὐτὴν cum praecedentibus conjuncta | ἐγένετο ἀνεωχθῆναι usque κατελθεῖν (D ἐλθεῖν): B ἀνεώχθησαν οἱ οὐρανοὶ καὶ ὁ ἄγγελος γαβρ. κατήλθεν | εἶπεν: D add αὐτῇ, B habet λέγει αὐτὴν (sic) | ἡ εὐχή σου ἐν τ. οὐρ. (D εἰς τὸν οὐρανὸν) διελθοῦσα (D ἐλθ.) etc.: B εἰσκούσῃ σου ἡ προσευχή καὶ πρὸς τ. ἐκ σοῦ τεχθ. ἐδέχθη | λοιποῦ cum AB: CD νῦν | A καταλιποῦσα, B καταλοιποῦσα et CD καταλειποῦσα sic | κόσμον: D add τοῦτον | B om πρὸς τ. σ. υἱόν | εἰς τὴν: D εἰς | B ἐπέρχη, A παρέρχη

⁴ δὲ ταῦτα: C add ἡ παναγία παρθένος | B ἐκ τοῦ ἀγγέλου | B ἔχουσα μεθ' ἑαυτὴν, D ἔχ. σὺν αὐτῇ | τὰς (B add καὶ) ἐξυπηρετ. αὐτῇ (BC αὐτῇ): D παιδίσκας τὰς ἐξυπ. αὐτῇ | μετὰ δὲ etc. cum A: B ἐγερθεῖσα δὲ ἡ ἁγία μαρία λέγει πρ. τ. παρθ., C ἀνακαθίσασα δὲ εἶπ. πρ. τ. παρθ., D εἶπεν δὲ πρ. τ. παρθ. | B προσεύξομαι | B διαταχθέν |

⁵καὶ προσηύξατο εἰποῦσα· κύριέ μου Ἰησοῦ Χριστέ, ὁ καταξιώσας διὰ τὴν ἄκραν ἀγαθότητά σου ἐξ ἐμοῦ τεχθῆναι, ἄκουσον τῆς φωνῆς μου καὶ πέμψον μοι τὸν ἀπόστολόν σου Ἰωάννην, ἵνα ἰδοῦσα αὐτὸν ἀπάρξωμαι τῆς εὐφροσύνης· καὶ πέμψον μοι καὶ τοὺς λοιπούς σου ἀποστόλους, καὶ τοὺς ἤδη πρὸς σέ ἐπιδημήσαντας καὶ τοὺς ἐν τῷ νῦν αἰῶνι, ὅπου δ' ἂν εἰσιν κατὰ χώραν, διὰ τοῦ ἀγίου σου προστάγματος, ἵνα τούτους θεωρήσασα εὐλογῇσώ τὸ πολυύμνητόν σου ὄνομα· θαρρῶ γὰρ ὅτι ὑπακούεις τῆς δούλης σου ἐν ἐκάστῳ.

⁶Εὐχομένης δὲ αὐτῆς παρεγενόμην ἐγὼ Ἰωάννης, τοῦ πνεύματος τοῦ ἀγίου ἀρπάσαντός με διὰ νεφελῆς ἀπὸ Ἐφέσου καὶ στήσαντός με ἐν τῷ τόπῳ ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μου. εἰσελθὼν δὲ πρὸς αὐτὴν καὶ δοξάσας τὸν ἐξ αὐτῆς τεχθέντα, εἶπον· χαῖρε, ἡ μήτηρ τοῦ κυρίου μου, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, εὐφραίνου ὅτι ἐν δόξῃ μεγάλη ἐξέρχῃ τοῦ βίου τούτου. ⁷καὶ ἐδόξασεν τὸν θεὸν ἡ ἀγία θεοτόκος, ὅτι ἦλθον ἐγὼ Ἰωάννης πρὸς αὐτὴν, μνησθεῖσα τῆς φωνῆς κυρίου τῆς εἰπουσῆς· ἰδοὺ ἡ μήτηρ σου, καὶ ἰδοὺ ὁ υἱός σου. καὶ ἦλθον αἱ τρεῖς παρθένοι καὶ προσεκύνησαν. ⁸καὶ λέγει μοι ἡ ἀγία θεοτόκος· εὐξαι καὶ βάλε θυμίαμα. καὶ ἠῤῥάμην οὕτως· κύριε Ἰησοῦ Χριστέ, ὁ ποιήσας θαυμάσια, καὶ νῦν ποιήσον θαυμάσια ἐνώπιον τῆς γεννησάσῃς σε, καὶ ἐξέλθῃ ἡ μήτηρ σου ἐκ τοῦ βίου τούτου, καὶ

κύριέ μου cum AD: BC om μου

⁵ ἐξ ἐμοῦ: A δι' ἐμοῦ τῆς δούλης σου | ἄκουσον cum AD: BC ἐπάκουσον | τὸν ἀπόστολ. σου: BC om σου | A ἀπάρξομαι | καὶ (C om) τοὺς λοιπούς (ita D; ABC ἀγίους) σου (D post ἀποστ. ponit, A om) | B διὰ τοῦ προστάγμ. σου ταῦ ἀγίου | B τῇ δούλῃ σου, A μου τῆς δούλ. σου | ἐν ἐκάστῳ cum AD: C ἐκάστατε, B om

⁶ καὶ στήσαντός με: B καὶ ἔστησέν με | ἔνθα: D ἐν ᾧ | A ἔκειτο | τ. κυρίου μου cum BC: AD om μου | καὶ δοξάσας et εἶπον cum BCD: A ἐδόξασα et καὶ εἶπον | B om χαῖρε ἡ (D om) μήτηρ usque εὐφραίνου, D om ἡ γεννήσασα usque τὸν θεὸν ἡμῶν | τοῦ βίου cum AB: CD ἐκ τ. β.

⁷ Θεοτόκος cum ABD: C μαρία | ἦλθον cum ACD: B ἦκον | B μνηστ. τοῦ κυρίου τῆς φων. τῆς | C καὶ ἦλθ. καὶ αἱ | προσεκύνησαν cum BC: A add με, D μοι

⁸ κ. λέγ. μοι (B om) ἡ ἀγία (C παναγία, D om) | B βάλε θυμίαμ. καὶ εὐξ. | θαυμάσια prius: A add μεγάλη | BC om καὶ νῦν ποι. θαυμάσια | A τεκούσης | καὶ (cum AD; BC om) ἐξέλθῃ (C ἐξέλθοι) | βίου τούτου cum BCD: A κόσμῳ

πτοηθῶσιν οἱ σταυρώσαντές σε καὶ μὴ πιστεύσαντες εἰς σέ.
 9 καὶ μετὰ τὸ τελέσαι με τὴν εὐχὴν εἶπεν μοι ἡ ἀγία Μαρία· ἀγαγέ
 μοι τὸ θυμιατήριον. καὶ βαλοῦσα θυμίαμα εἶπεν· δόξα σοι ὁ θεός
 μου καὶ ὁ κύριός μου, ὅτι ἐπληρώθη εἰς ἐμέ ὅσα ὑπέσχου μοι πρὸ
 τοῦ ἀνελθεῖν σε εἰς τοὺς οὐρανοὺς, ὅτι, ὅταν ἐξέρχωμαι ἀπὸ τοῦ
 κόσμου τούτου, ἐλεύσῃ σὺ καὶ τὸ πλῆθος τῶν ἀγγέλων σου μετὰ
 δόξης πρὸς με. 10 καὶ λέγω πρὸς αὐτὴν ἐγὼ Ἰωάννης· ἔρχεται ὁ
 κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ θεὸς ἡμῶν, καὶ ὁρᾷς αὐτόν,
 καθὼς ὑπέσχετό σοι. ἀποκριθεῖσα δὲ ἡ ἀγία θεοτόκος εἶπεν μοι·
 οἱ Ἰουδαῖοι ἐξωμόσαντο ἵνα ἐν τῷ τελειωθῇναί με τὸ σῶμά μου
 κατακαύσωσιν. καὶ ἀποκριθεὶς εἶπον αὐτῇ· οὐ μὴ ἴδῃ διαφθοράν
 τὸ ὅσιον καὶ τίμιόν σου σῶμα. ἀποκριθεῖσα δὲ εἶπεν μοι· φέρε
 θυμιατήριον καὶ βάλε θυμίαμα καὶ εὐξαι. καὶ ἐγένετο φωνὴ ἐκ
 τῶν οὐρανῶν λέγουσα τὸ ἀμήν. 11 καὶ ἡκροασάμην ἐγὼ Ἰωάννης
 τῆς φωνῆς ταύτης, καὶ εἶπεν μοι τὸ πνεῦμα τὸ ἅγιον· Ἰωάννη,
 ἡκουσας τῆς φωνῆς ταύτης τῆς ῥηθείσης ἐν τῷ οὐρανῷ μετὰ τὸ
 τελέσαι τὴν εὐχὴν; ἀποκριθεὶς δὲ εἶπον· ναί, ἡκουσα. καὶ εἶπεν
 μοι τὸ πνεῦμα τὸ ἅγιον· αὕτη ἡ φωνὴ ἣν ἡκουσας σημαίνει τὴν
 παρουσίαν τῶν ἀδελφῶν σου τῶν ἀποστόλων τὴν μέλλουσαν καὶ
 τῶν ἁγίων δυνάμεων, ὅτι σήμερον ἔρχονται ὧδε.

τούτ. ἐν δόξῃ πολλῇ | AC om καὶ μὴ πιστ. εἰς σέ

9 καὶ μετὰ τὸ τελ. με τ. εὐχὴν eum A: D καὶ μετὰ τὸ εὐξασθαι, B καὶ
 τελέσαντός μου τὴν εὐχὴν, C καὶ ὅτε ἐτέλεσα τ. εὐχ. | εἶπεν: D λέγει | μαρία
 eum BCD: A θεοτόκος | B ἀγάγετε | βαλοῦσα eum CD: AB λαβοῦσα | ὅτι
 (eum CD; B ἵνα, A οὐκ) | ἐξέρχωμαι (D -χομαι): A ἐξέρχῃ | ἀπὸ (eum BD;
 AC ἐκ) τ. κόσμ. (eum BCD; A βίου) τούτου | ἐλεύσῃ (B -σει) σὺ (BCD σοι):
 A ἐλεύσομαι ἐγὼ | D om τὸ et τῶν | σου et πρὸς με: A μου et πρὸς σέ |
 D μετὰ δόξης πολλῆς πρὸς μέ

10 καὶ λέγ. πρ. αὐτὴν (A αὐτῇ) ἐ. ἰω. c. CDA: B καὶ λέγει αὐτῇ ὁ ἰωάνν. |
 ἴησ. χρι. καὶ θε. ἡμῶν (C om' ἡμῶν): B καὶ θεός ἴησ. χριστός | D καὶ ἀπο-
 κριθεῖσα | C παναγία | θεοτόκος: BD μαρία | μοι: B αὐτῷ, C om | ἵνα: B
 ὅτι | κατακαύσωσιν: D καύσωσιν, C add πυρὶ | καὶ ἀποκρ. (C add ἐγὼ ἰωάν-
 νης) εἶπον αὐτῇ (πρὸς αὐτήν): B ἀποκρ. δὲ ὁ ἰωάννης εἶπεν αὐτῇ | τίμιον: D
 ἅγιον | σου σῶμα eum BC: AD σῶμ. σου | ἀποκρ. δὲ (BD add ἡ ἀγία μαρία)
 εἶπ. μοι (D πρὸς με, B αὐτῷ): C ἡ δὲ λέγει μοι | ἐκ τῶν οὐρανῶν eum BC:
 AD ἐκ τοῦ οὐρανοῦ

11 ἡκροασάμην eum ABC: D ἡκουσα | καὶ εἶπεν: D ἦν εἶπεν | ἰωάννη
 ἡκουσας -- ἐν τῷ οὐρανῷ (B ἐκ τοῦ οὐρανοῦ) -- ἀποκριθεὶς δὲ (D καὶ ἀποκρ.)
 εἶπον (C ἐγὼ εἶπ.) ναί, ἡκουσα (B om ἡκουσα, D ναί κύριε, ἡκ. αὐτῇ). καὶ
 εἶπ. μοι τὸ πν. τ. ἅγιον (D om μοι τὸ πν. τ. ἅγ.): haec omnia A om propter
 δημοσιελευτον | ὧδε eum AB: C ἐνταῦθα, D πρὸς ἡμᾶς (corrige ὑμ.)

¹² Εγὼ δὲ Ἰωάννης ἐπὶ τούτοις προσηυχόμην· καὶ τὸ πνεῦμα τὸ ἅγιον εἶπεν πρὸς τοὺς ἀποστόλους· πάντες ἅμα διὰ νεφελῶν ἐπιβεβηκότες ἐκ τῶν περάτων τῆς οἰκουμένης συναθροίσθητε εἰς τὴν ἀγίαν Βηθλεὲμ διὰ τὴν μητέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν συσσεισμῷ· Πέτρος ἀπὸ Ῥώμης, Παῦλος ἐκ Τιβερίων, Θωμᾶς ἐκ τῶν Ἰνδῶν τῶν ἐσωτέρων, Ἰάκωβος ἀπὸ Ἱεροσολύμων. ¹³ Ἀνδρέας ὁ ἀδελφὸς Πέτρου καὶ Φίλιππος, Λουκᾶς καὶ Σίμων ὁ Καναναῖος καὶ Θαδδαῖος οἱ κοιμηθέντες τῷ πνεύματι τῷ ἀγίῳ ἐξηγέρθησαν ἐκ τῶν μνημείων· πρὸς οὓς τὸ πνεῦμα τὸ ἅγιον ἔλεγεν· μὴ νομίσητε ὅτι ἀνάστασις νῦν ἐστίν· ἀλλὰ χάριν τούτου ἀνέστητε ἐκ τῶν μνημείων ὑμῶν, ἵνα ἀέλθῃτε εἰς ἀσπασμὸν πρὸς τιμὴν καὶ θαυματουργίαν τῆς μητρὸς τοῦ κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ, ὅτι ἤγγικεν ἡ ἡμέρα τῆς ἐξέθου, τῆς ἀναλύσεως αὐτῆς εἰς οὐρανούς. ¹⁴ Μάρκος δὲ περιὼν ὁμοίως καὶ αὐτὸς ἀπὸ Ἀλεξανδρείας παρεγένετο μετὰ καὶ τῶν λοιπῶν, καθὰ προεῖρηται ἐξ ἐκάστης χώρας. ¹⁵ ὁ δὲ Πέτρος ἀρθεὶς ὑπὸ νεφελῆς ἔστη μέσον οὐρανοῦ καὶ γῆς, τοῦ πνεύματος τοῦ ἀγίου στηρίζαντος αὐτόν, καὶ σύνοδα τῶν λοιπῶν ἀποστόλων καὶ αὐτῶν ἀρπαγέντων ἐν νεφέλαις εὐρεθῆναι

¹² Ἰωάννης: C om | D ἐπὶ τοῦτο (τούτῳ ?) | B πάντες δὲ ἅμα | τοῦ κυρ. ἡμῶν ἰησ. χριστοῦ eum AB: CD τοῦ κυρίου καὶ θεοῦ (C add ἡμῶν) | ἐν συσσεισμῷ eum D: AC οὐ (C σοί) μὲν σίμων, B om | πέτρος eum BD: AC πέτρε | A παῦλε | ἐκ τιβερίων (hoc accentu A; BC τιβερίων) eum ABC: D ἐκ τιβερίδος. Vide infra, unde clarum sit hoc nomine oppidum prope Romam significari | ἐσωτέρων: B ἐνδοτέρων

¹³ καναναῖος: B κανανίτης | οἱ eum C: ABD om | τῷ πνεύματι usque μνημείων eum AC: D ἐξηγέρθησαν ἐκ τ. μνημ. διὰ τοῦ ἀγίου πνεύματος, B τὸ πνεῦμα τὸ ἅγιον ἐξηγείρειν ἐκ τ. μνημ. | πρὸς (B περὶ) οὓς -- ἔλεγεν (ita C; B ἔφη, A λέγει): D πρὸς οὓς καὶ εἶπεν | B ἡ ἀνάστασις | A om ἀλλὰ χάρι. τούτου | μνημείων ὑμῶν (C om ὑμ.): B νεκρῶν | D εἰς τὸν ἀσπασμ. | B περὶ τιμὴν | τοῦ κυρίου (CD θεοῦ) καὶ σωτ. ὑμῶν (D om) ἰησ. χρ.: B τοῦ κυρ. ἡμῶν ἰησ. χρ. | ἤγγικεν eum AD: BC ἤγγισεν | τ. ἀναλύσεως eum ABC: D om | εἰς (B add τοὺς) οὐρανούς: D εἰς τὸν οὐρανόν, C εἰς τὰ οὐράνια

¹⁴ περιὼν (B om) ὁμοίως (C om) καὶ αὐτός: D καὶ αὐτ. περιὼν ὅμοι. | ἀπὸ ἀλεξανδρ. eum AD: BC ἐν ἀλεξανδρείᾳ | B om καὶ post μετὰ | λοιπῶν: D add ἀποστόλων | B καθῶς | B om ἐξ

¹⁵ μέσον: B ἐν μέσῳ | στηρίζαντ. (D τηρίσαντος sic) αὐτόν (C om): A οἰκονομήσαντος | σύνοδα: ita prorsus omnes (B σύνοδᾶ) | τῶν λοιπῶν (D add ἀγίων) ἀποστ. κ. αὐτ. ἀρπαγέντων (D ἀρπασθέντ.) ἐν νεφ. εὐρεθῆναι eum AD, item omisiss ἀποστ. καὶ αὐτ. ἀρπαγέντ. C: B τῶν αὐτῶν ἀποστόλων· ἀρπαγέν

μετὰ τοῦ Πέτρου. καὶ οὕτως ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, ὡς εἴρηται, πάντες ἅμα ἦλθον.

¹⁵ Καὶ εἰσελθόντες πρὸς τὴν μητέρα τοῦ κυρίου καὶ θεοῦ ἡμῶν προσκυνήσαντες εἶπαμεν· μὴ φοβοῦ μηδὲ λυποῦ· κύριος ὁ θεὸς ὁ τεχθεὶς ἐκ σοῦ ἐκβαλεῖ σε ἐκ τοῦ κόσμου τούτου μετὰ δόξης. καὶ ἀγαλλιασάμενη ἐπὶ τῷ θεῷ τῷ σωτῆρι αὐτῆς ἀνεκάθισεν ἐν τῇ κλίνῃ, καὶ λέγει τοῖς ἀποστόλοις· ἄρτι ἐπίστευσα ὅτι ἔρχεται ὁ διδάσκαλος καὶ θεὸς ἡμῶν ἐξ οὐρανοῦ, καὶ θεωρῶ αὐτόν, καὶ οὕτως ἀναλύω ἐκ τοῦ βίου τούτου, ὥσπερ ἐθεασάμην ὑμᾶς παραγεναμένους. καὶ θέλω ἵνα εἴπητέ μοι, πόθεν γνόντες ὅτι ἀναλύω παρεγένεσθε πρὸς με, καὶ ἀπὸ ποίων χωρῶν καὶ διὰ πόσου παρεγένεσθε ἐνταῦθα, ὅτι οὕτως ἐταχύνετε εἰς τὴν ἐμὴν ἐπίσκεψιν. οὐτε γὰρ ἀπέκρυψέν μοι ὁ ἐξ ἐμοῦ τεχθεὶς, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ τῶν ὅλων θεός· πεπίστευκα γὰρ καὶ νῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ ὑψίστου.

¹⁶ Καὶ ἀποκριθεὶς ὁ Πέτρος εἶπεν τοῖς ἀποστόλοις· ἕκαστος, πρὸς ὃ τὸ πνεῦμα τὸ ἅγιον εὐηγγελίσατο καὶ διετάξατο ἡμῖν, πληροφορήσωμεν τὴν μητέρα τοῦ κυρίου ἡμῶν. ¹⁷ καὶ ἀποκριθεὶς ἐγὼ Ἰωάννης εἶπον· ἐγὼ ἐν ὧσιν εἰσερχόμεν ἐν τῷ ἁγίῳ θυσιαστηρίῳ ἐν Ἐφέσῳ λειτουργῆσαι, τὸ πνεῦμα τὸ ἅγιον λέγει

τες ἐν νεφ. εὐρέθησαν | τοῦ cum BCD: A om | D om ὡς εἴρητ. | πάντες ἅμα ἦλθον (D add ἐν τῷ τόπῳ) cum CD: A ἐγένετο πάντας ἅμα εἶναι, B πάντες δὲ ἅμα ἡνεώχθησαν

¹⁵ τοῦ κυρ. καὶ θε. ἡμῶν cum AD: B τ. κυρ. ἡμῶν ἰησοῦ χριστοῦ, C τοῦ κυρίου | προσκυνήσαντες: C καὶ πρ., D add αὐτήν | εἶπαμεν cum AD: C εἰπομεν, B εἶπον | μὴ φοβ. μ. λυποῦ: C χαῖρε ἡ μήτηρ τοῦ κυρίου ἡμῶν, μὴ λυποῦ | σωτῆρι αὐτῆς: D σωτ. ἡμῶν | τοῖς ἀποστόλοις: D πρὸς ἡμᾶς | ἐπίστευσα cum BCD: A πιστεύω | BC om καὶ θεός, item om ἐξ οὐρανοῦ | B ἀναλύσω | ὥσπ. ἐθεασ. (A add καὶ) ὑμ. παραγεναμ. (C παραγενομ.): B ὥσπ. γὰρ ἐθεασάμην ὑμᾶς (sed pergit cum reliquis καὶ θέλω) | ὅτι ἀναλύω: D τὴν ἀνάλυσίν μου τὴν ἐκ τοῦ σώματος | πόσου: B πόσων | παρεγίν. ἐνταῦθ. cum CD: A παρεγ. πρὸς με, B om | A οὐ γὰρ | μοι cum A: B μου, C με | A ἰησ. ὁ χριστ. | πεπίστευκα -- ὅτι (C add ὅντως) οὗτος -- τοῦ ὑψίστου (C τοῦ θεοῦ τ. ὑψ., B τοῦ θεοῦ τοῦ ζώντος): D om

¹⁶ Καὶ cum BCD: A om | τοῖς ἀποστόλοις: C τ. συναποστόλοις αὐτοῦ, D πρὸς τοὺς ἀποστόλους | πρὸς ὃ potius quam πρ. ὅν edendum videbatur: AD πρ. ὧ, B πρ. ὧν, C πρ. ὅν | εὐηγγελίσατο καὶ (A εὐαγγελισάμενον) διετάξατο ἡμῖν μαρτ. κυρ. ἡμῶν: C nil nisi εὐηγγελίσατο, B εὐηγγελίσατο, εἵκατε ὅπως πληροφορηθῇ ἡ μήτηρ τοῦ κυρίου

¹⁷ D ἀποκρ. δέ | ἐγὼ ἰω. εἶπον: B ὁ ἰωάν. εἶπεν | ἐγώ: C om | εἰσερχό-

μοι ὅτι ἤγγικεν ὁ καιρὸς τῆς ἀναλύσεως τῆς μητρὸς τοῦ κυρίου σου· πορεύθητι ἐν Βηθλεὲμ εἰς ἀσπασμὸν αὐτῆς. καὶ νεφέλη φωτὸς ἤρπασέν με καὶ εἰς τὴν θύραν ἔνθα κατὰκειται ἔστησέν με. ¹⁸ ἀπεκρίθη καὶ ὁ Πέτρος· καὶ γὰρ ἐν Ῥώμῃ διάγων περὶ τὸν ὄρθρον ἤκουσα φωνῆς διὰ τοῦ πνεύματος τοῦ ἁγίου λεγούσης μοι ἔτι ἡ μήτηρ τοῦ κυρίου σου τοῦ καιροῦ ἐγγίσαντος ἀναλῦσαι ἔχει· πορεύθητι ἐν Βηθλεὲμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ νεφέλη φωτὸς ἤρπασέν με, καὶ ἐθεώρησα καὶ τοὺς λοιποὺς ἀποστόλους διὰ νεφελῶν ἐρχομένους πρὸς με, καὶ φωνὴν λέγουσάν μοι· πάντες ἀπελθατε εἰς Βηθλεὲμ. ¹⁹ ἀποκριθεὶς δὲ καὶ Παῦλος εἶπεν· καὶ γὰρ εἰς πόλιν ἀπέχουσιν ἀπὸ Ῥώμης οὐκ ὀλίγα διαστήματα διάγων, Τιβερίων τὴν χώραν λεγομένην, ἤκουσα τοῦ πνεύματος τοῦ ἁγίου λέγοντός μοι· ἡ μήτηρ τοῦ κυρίου σου καταλιμπάνουσα τὸν κόσμον τοῦτον ἐπὶ τὰ εὐράνια διὰ τῆς ἀναλύσεως τὸν δρόμον ποιεῖται· ἀλλὰ ἀπελθε καὶ αὐτὸς ἐν Βηθλεὲμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με ἔνθα καὶ ὑμᾶς. ²⁰ ἀποκριθεὶς δὲ καὶ Θωμᾶς εἶπεν· καὶ γὰρ τὴν Ἰνδῶν χώραν διελθὼν, τοῦ κηρύγματος τῇ τοῦ Χριστοῦ χάριτι κρατυνομένου καὶ τοῦ υἱοῦ τῆς ἀδελφῆς τοῦ βασιλέως ὀνόματι Λαβδανοῦς ὑπ' ἐμοῦ μέλλοντος σφραγιζεσθαι ἐν τῷ παλατίῳ, ἄφνω τὸ πνεῦμα τὸ ἅγιον λέγει πρὸς με· καὶ σὺ Θωμᾶ παραγενοῦ εἰς Βηθλεὲμ εἰς ἀσπασμὸν τῆς μητρὸς τοῦ κυρίου σου, ὅτι τὴν μετὰστασιν εἰς οὐρανοὺς ποιεῖται. καὶ νεφέλη φω-

μην: sic ABC, item D ut videtur | τῆς ἀναλύσεως cum BC; AD om | C om σου | ἐν (A add τῇ) βηθλεὲμ: C om | D εἰς τὸν ἀσπασμ. | καὶ εἰς - - κατὰκειται (ita C; D κείσαι, A κατώκει) ἔστ. (D παρέστησεν) με: B om

¹⁸ ὁ (BC om) πέτρος: BD add καὶ εἶπεν | καὶ γὰρ cum AB: CD ἐγὼ | A περὶ τοῦ ὄρθρου | C om διὰ | ἀναλῦσαι ἔχει: B ἀναλύει, D τὴν ἀνάλυσιν ποιεῖται | ἐν (C add τῇ) cum ADC: B εἰς | D εἰς τὸν | καὶ τοὺς λοιπ. cum BC: AD om καὶ | C om πρ. με | BD φωνὴ λέγουσά μοι | D πάντες ἅμα | B ἐξέλθατε | D εἰς τὴν βηθλ.

¹⁹ πόλιν: D κώμην | ἀπὸ Ῥώμης: A post διαστ. | B ὀλίγον διάστημα | ἀναλύσεως: B add αὐτῆς | D om καὶ αὐτός | ἐν (D add τῇ) βηθλεὲμ: A om | D εἰς τὸν ἀσπ. | BD ἤρπασέν με καὶ παρέστ. | ἔνθα καὶ ὑμᾶς (B ὑμεῖς): A ἐνθάδε

²⁰ τοῦ κηρύγματος (ita ABC; D τῷ κηρύγματι) τῇ (ita AB; CD om) τ. χρ. χ. κρατυνομένου (B -νόμενος, A add μου) | λαβδανούς: AB λαβδανούς, D λαβδάνους, C κλαυδανούς | πρὸς με: B μοι | A om εἰς βηθλ. | B ἤρπασέν με καὶ ἔστησέν με

τὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς. ²¹ ἀποκριθεὶς δὲ καὶ Μάρκος εἶπεν· κάμου τὸν κανόνα τῆς τρίτης ἐκτελοῦντος ἐν Ἀλεξανδρείᾳ τῇ πόλει, ἐν ὅσῳ προσηυχόμεν, τὸ πνεῦμα τὸ ἅγιον ἤρπασέν με καὶ ἤγαγέν με πρὸς ὑμᾶς. ²² ἀποκριθεὶς δὲ καὶ Ἰάκωβος εἶπεν· ἐμοῦ ἐν Ἱερουσαλήμ ὄντος τὸ πνεῦμα τὸ ἅγιον ἐπέτρεψέν μοι λέγων· παραγενεὺ εἰς Βηθλεέμ, ὅτι ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς. ²³ ἀποκριθεὶς δὲ καὶ Ματθαῖος εἶπεν· ἐγὼ ἐδόξασα καὶ δοξάζω τὸν θεόν, ὅτι ὄντος μου ἐν πλοίῳ καὶ χειμαζομένου τῆς θαλάσσης ἀγριωμένης διὰ τῶν κυμάτων, ἄφνω νεφέλη φωτὸς ἐπισκιάσασα τὸν κλύδωνα τοῦ χειμῶνος ἀπεσείσατο τῇ γαλήνῃ, ἐμέ δὲ ἀρπάσασα παρέστησέν με πρὸς ὑμᾶς. ²⁴ ἀποκριθέντες δὲ οἱ προαπελθόντες ὁμοίως διηγήσαντο τὸ πῶς παρεγένοντο. καὶ ὁ Βαρθολομαῖος εἶπεν· ἐγὼ ἐν τῇ Θηβαΐδι ἤμην κηρύττων τὸν λόγον, καὶ ἰδοὺ τὸ πνεῦμα τὸ ἅγιον λέγει μοι· ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται· ἄπελθε οὖν εἰς ἀσπασμὸν αὐτῆς ἐν τῇ Βηθλεέμ. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με ἤγαγέν με πρὸς ὑμᾶς.

²⁵ Ταῦτα πάντα εἶπον οἱ ἀπόστολοι πρὸς τὴν ἁγίαν θεοτόκον, τὸ πῶς ἦλθον καὶ ποίῳ τρόπῳ· καὶ ἐκτείνασα τὰς χεῖρας εἰς τὸν οὐρανὸν ἠΰξατο εἰποῦσα· προσκυνῶ καὶ ὑμνῶ καὶ δοξάζω τὸ πολυύμνητον ὄνομά σου, κύριε, ὅτι ἐπέβλεψας ἐπὶ τὴν ταπεινώσιν τῆς δούλης σου καὶ ἐποίησάς μοι μεγαλεῖα ὁ δυνατός·

²¹ κάμου etc.: B κάμω -- ἐκτελῶν | D om ἀποτελοῦντος (C ἐκτελ.) | ἤρπασέν με (D add διὰ νεφέλης) etc.: A ἀρπάσαν με ἤγαγεν

²² BC ἐν (C om) Ἱεροσολύμοις | λέγων: ita omnes | A om με αὐτο πρ. ὑμ.

²³ B καὶ πάλιν δοξάζω | χειμαζομένου (A add διὰ) τ. θαλ. ἀγριωμένης (AC αγριουμ., B αγριανομένης): D χειμαζομένης τῆς θαλ. καὶ ἀγριωμένης | τὸν κλύδ. τοῦ χειμῶνος: D τὸν χειμῶνα | ἀπεσείσατο (A ἐπεσ.) τῇ (A om) γαλήνῃ (B τὴν γαλήνῃ): B ἀπ. καὶ γαλήνῃ ἐποίησεν | παρέστ. με cum BCD: A om με

²⁴ προαπελθόντες: B κοιμηθέντες | ὁμοίως: C (ὁμ. καὶ) D αὐτο οἱ πρ. ponunt, item B καὶ (ἀποκρ. δὲ καὶ οἱ) | τὸ πῶς cum AD: BC om τό | D παρεγένοναν | τ. λόγον: BD add τοῦ θεοῦ | μοι: BD πρὸς με | D εἰς τὸν ἀσπ. | C om τῇ | ἤγαγέν με (A om) cum ABC: D παρέστησέν με

²⁵ πάντα: AB om | A οἱ ἅγιοι ἀπόστ. | C παναγίαν | θεοτόκον: B παρθένον, C θεοτ. μαρίαν | B προσηύξατο | A om καὶ ὑμνῶ | B ἐπέβλεψες εἰς | μεγαλεῖα cum AB: CD μεγάλα | D ὡς δυνατός

καὶ ἰδοὺ μακαριοῦσίν με πᾶσαι αἱ γενεαί. ²⁶ καὶ μετὰ τὴν εὐχὴν εἶπεν τοῖς ἀποστόλοις· βάλετε θυμίαμα καὶ εὐξασθε. καὶ εὐξαμένων αὐτῶν βροντὴ γέγονεν ἐξ οὐρανοῦ καὶ ἦλθεν φωνὴ φοβερά ὡς ἀρμάτων, καὶ ἰδοὺ πλήθος στρατιᾶς ἀγγέλων καὶ δυνάμεων, καὶ φωνὴ ὡς υἱοῦ ἀνθρώπου ἠκούσθη, καὶ τὰ Σεραφίμ κύκλω περὶ τὸν οἶκον ἔνθα ἀνέκειτο ἡ ἀγία ἄμωμος τοῦ θεοῦ μήτηρ καὶ παρθένος, ὥστε πάντας τοὺς ἐν Βηθλεὲμ θεωρῆσαι πάντα τὰ θαυμάσια, καὶ ἐλθεῖν ἐν Ἱεροσολύμοις καὶ ἀπαγγεῖλαι πάντα τὰ θαυμάσια τὰ γενόμενα. ²⁷ ἐγένετο δὲ τῆς φωνῆς γενομένης αἰφνίδιον φανῆναι τὸν ἥλιον καὶ τὴν σελήνην περὶ τὸν οἶκον, καὶ ἐκκλησίαν πρωτοτόκων ἀγίων παραστῆναι τῷ οἴκῳ, ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου, πρὸς τιμὴν καὶ δόξαν αὐτῆς. ἐθεώρησα δὲ καὶ σημεῖα πολλὰ γενόμενα, τυφλοὺς ἀναβλέποντας, κωφοὺς ἀκούοντας, χωλοὺς περιπατοῦντας, λεπροὺς καθαριζομένους καὶ τοὺς ἐνεργουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἰωμένους· καὶ πᾶς ὑπὸ νόσον καὶ μαλακίαν ὑπάρχων προσψαύων ἔξωθεν τοῦ τοίχου, ἔνθα ἀνέκειτο, ἔκραζεν· ἀγία Μαρία, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, ἐλέησον ἡμᾶς. καὶ εὐθὺς ἐθεραπεύοντο. ²⁸ πολλὰ δὲ πλήθη ἐν Ἱεροσολύμοις ἐξ ἐκάστης πατριδος χάριν εὐχῆς διάγοντα, ἀκούσαντες τὰ γινόμενα σημεῖα ἐν Βηθλεὲμ διὰ τῆς μητρὸς τοῦ κυρίου, παρεγένοντο ἐπὶ τὸν τόπον διαφορῶν νόσων ἐξαιτούμενοι τὴν ἴασιν· ἥς καὶ ἔτυχον.

²⁶ ἀποστόλοις: A μαθηταῖς | B ἐκ τοῦ οὐρανοῦ | D om καὶ ἡλθ. φων. φοβερά | C στρατιῶν | D om καὶ δυνάμεων | ἠκούσθη: BD ἐκ τοῦ οὐρανοῦ ἦκ. | A om τὰ | ἔνθα (C ἐνθεν καὶ ἐνθεν, ἐνθα) ἀνέκειτο: A ἐνθα ἦν | ἄμωμος: B post τ. θεοῦ | B α πάντα τοὺς ἐν etc. transillit ad πάντα τὰ γενόμενα θαυμάσια | καὶ ἐλθεῖν ἐν ἱερ. καὶ ἀπαγγεῖλαι cum D: A καὶ εἰσῆλθον ἐν ἱερ. καὶ ἀπήγγειλε (sic), C nil nisi καὶ ἀπαγγεῖλαι | πάντ. τὰ θαυμ. τὰ γενόμε. cum D, item A omisiss τὰ γενόμενα: C τὰ γινόμενα, B vide ante.

²⁷ ἐγένετο δὲ τ. φων. γενομένης (A γεναμ.) cum AD: C ἦσαν δὲ ταῦτα· βροντῆς γὰρ γενομένης, B καὶ βροντῆς γενομένης | C om περὶ τὸν οἶκον | ἀγίων: D γενέσθαι καὶ | D om τῷ οἴκῳ usque τοῦ κυρίου | γινόμενα cum AD: BC γινόμενα | BC om κωφ. ἀκούοντ. | ἐνεργουμένους cum AD: B ἐνοχλουμένους, C ὄχλουμ. | πᾶς: D add ὁ, B add τις (B restituendum est πᾶς ὅστις -- ὑπάρχον -- καὶ ἔκραζεν) ἐνθα κατέκειτο (A αὐτὴ ἡ θεοτόκος) ἔκραζεν (B καὶ ἔκρ.): D τὸ οἶκον μετὰ πίστεως κράζων | ἡμᾶς cum AB: CD με | D ἐθεραπεύετο

²⁸ ἐν ἱερ. ἐξ ἐκ. πατρίδ. (C χώρας): BD ἐξ ἐκάστ. πατρ. (B χώρας) καὶ ἀπὸ ἱεροσολύμων | διάγοντα: D ἐληλυθότα | γινόμε. cum BCD: A γενόμε. | ἐπὶ (BD κατὰ) τὸν (B om) τόπον: C om | διαφορῶν (D ὑπὸ διαφ.) -- ἔτυχον (A

ἐγένετο δὲ χαρὰ ἀνεκλάλητος ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ πλήθους τῶν ἰαθόντων μετὰ καὶ τῶν θεωρησάντων, δοξαζόντων Χριστὸν τὸν θεὸν ἡμῶν καὶ τὴν αὐτοῦ μητέρα· πᾶσα δὲ Ἱεροσόλυμα ἀπὸ Βηθλεὲμ ψαλμωδίαις καὶ ὕμνοις πνευματικοῖς ἐόρταζον.

²⁹ Οἱ δὲ ἱερεῖς τῶν Ἰουδαίων ἅμα τῷ λαῷ αὐτῶν ἐξέστησαν ἐπὶ τοῖς γινομένοις, καὶ ζήλῳ βαρυτάτῳ κατασχεθέντες καὶ πάλιν ματαιόφρονι λογισμῷ συμβούλιον ποιησάμενοι βουλεύονται πέμψαι κατὰ τῆς ἀγίας θεοτόκου καὶ τῶν ἐκεῖσε ὄντων ἀγίων ἀποστόλων ἐν Βηθλεὲμ. καὶ δὴ τοῦ πλήθους τῶν Ἰουδαίων τὴν ὁρμὴν ἐπὶ τὴν Βηθλεὲμ ποιησαμένων, ὡς ἀπὸ μιλίου ἐνός, ἐγένετο θεωρῆσαι τούτους ὅρασιν φοβεράν καὶ συνδεθῆναι τοὺς πόδας, καὶ ἐκ τούτου ἀναλῦσαι πρὸς τοὺς ὁμοέθνους καὶ πᾶσαν τὴν ἔμφοβον ὅρασιν τοῖς ἀρχιερεῦσιν ἐξηγήσασθαι. ³⁰ ἐκεῖνοι δὲ ἐπὶ πλείον ζέσαντες τῷ θυμῷ ἀπέρχονται πρὸς τὸν ἡγεμόνα, κρίζοντες καὶ λέγοντες· ἀπώλετο τὸ ἔθνος τῶν Ἰουδαίων ἀπὸ τῆς γυναικὸς ταύτης· δίδωξον αὐτὴν ἀπὸ τῆς Βηθλεὲμ καὶ τῆς εἰσαρχίας Ἱεροσολύμων. ὁ δὲ ἡγεμὼν ἐκπλαγεὶς εἰς τὰ θαύματα εἶπεν πρὸς αὐτούς· ἐγὼ οὔτε ἀπὸ Βηθλεὲμ διώκω αὐτὴν οὔτε ἀπὸ ἄλλου τόπου. οἱ δὲ Ἰουδαῖοι ἐπέμενον κρίζοντες καὶ κατὰ τῆς σω-

ἐπέτυχ., D om ἐξαιτούμ. usque εἰτυχ.): B διάφορα πάσῃ ἔχοντες, ἐξαιτούμενοι τὴν ἱσιν· ἥς καὶ εἰτυχ. | B χαρὰ μεγάλη, D χαρ. μεγάλ. καὶ ἀνεκλάλητ. | D θεωρούντων | C τὴν τούτου μητέρα | ἀπὸ βηθλ.: C ἕως βηθλ. | D ψαλμ. κ. ὕμν. καὶ ᾠδαῖς πνευματικαῖς οἱ ἐλθόντες ἐόρταζον ὑποστρέφοντες

²⁹ ἱερεῖς: C ἀρχιερεῖς | γινομένοις (D add σημείους): B λεγομένοις | κατασχεθέντες: D κατενεχθέντες, B καυθέντες | B om πάλιν | ἀγίας: C παναγίας | θεοτόκου καὶ τῶν: D καὶ ἀμώμου μητρὸς τοῦ θεοῦ καὶ τῶν, A τινάς, κατὰ τῶν (sic) | ἐκεῖσε ὄντ. ἀγ. ἀποστ. (C add τινάς, B μετὰ τινας) ἐν (BC add τῇ ἀγίᾳ) βηθλ.: D ἀγ. ἀποστ. ὄντων ἐν βηθλ. | καὶ δὴ τοῦ πλήθους (A πλήθος, BCD τὸ πλήθος) -- ποιησαμένων (ita AC; D ποιησάμενοι, B ἐποιούντων sic) ὡς ἀ. μιλίου (C σημείου) ἐνός (B om ὡς ἀ. μ. ἐ.), ἐγένετο (A add δέ, C om ἐγέν.) -- φοβεράν (B ἔμφοβον) καὶ (C φόβῳ δὲ pro φοβερ. καὶ) συνδεθ. (B συνδεθ. δὲ pro κ. σ.) -- πόδας (B add αὐτῶν) καὶ ἐκ τούτου (A ἐκ τούτο sic, C ἐκ τούτων, B ἐκ τούτου τοῦ θαύματος) ἀναλῦσαι (B φορηθέντες ἠνέλυσαν sic) -- ἔμφοβον (B ἔκφ.) ὅρασιν (B ἐκπληξιν) -- ἐξηγήσασθαι (B ἐξηγήσαντο): D pro ἐγένετο θεωρῆσαι etc. sic: θεωρῆσαι τ. ὅρ. φοβεράν, ὥστε ἐκ τοῦ φόβου συνδεθέντας τοῖς ποσὶν εἰς τὰ ὀπίσω ἀναλῦσαι πρὸς τ. ὁμοέθν. κ. πᾶσ. τ. φοβεράν ὅρασιν etc. Perquam igitur corrupte haec in codd. leguntur.

³⁰ τῷ θυμῷ: D θυμῷ | B τῆς ἐπαρχ. ταύτης ἱερο. | εἰς (euim ACD; B om) τὰ θαύμ.: D εἰς ᾧ ἤκουσεν θαυμαστά | εἰπ. (A post pr. αὐτ.) πρ. αὐτ. (BD αὐτοῖς) | A om καὶ αὐτὴ κατὰ | τιβερίου καίσα. ἐνορκ.: A τοῦ καίσα. ὀρ-

τηρίας Τιβερίου καίσαρος ἐνορκούντες αὐτόν, ὥστε καὶ ἀγαγεῖν τοὺς ἀποστόλους ἐκ τῆς Βηθλεέμ· εἰ δὲ μὴ τοῦτο ποιήσης, ἀναφέρωμεν ἐπὶ τὸν καίσαρα. καὶ δὴ ἀναγκασθεὶς ἀποστέλλει χιλιάρχον κατὰ τῶν ἀποστόλων ἐπὶ τὴν Βηθλεέμ. ³¹ τὸ δὲ ἅγιον πνεῦμα λέγει πρὸς τοὺς ἀποστόλους καὶ τὴν μητέρα τοῦ κυρίου· ἰδοὺ ὁ ἡγεμὼν ἐπεμψεν χιλιάρχον καθ' ὑμῶν, τῶν Ἰουδαίων στασιασάντων. ἐξελθόντες οὖν ἀπὸ Βηθλεέμ μὴ φοβεῖσθε· ἰδοὺ γὰρ διὰ νεφέλης παράγω ὑμᾶς εἰς Ἱεροσόλυμα· ἡ γὰρ δύναμις τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος μεθ' ὑμῶν ἐστίν. ³² ἀναστάντες οὖν εὐθέως οἱ ἀπόστολοι ἐξῆλθον ἐκ τοῦ οἴκου, βασιτάζοντες τὴν κλίνην τῆς δεσποίνης θεοτόκου, καὶ τὴν ὁρμὴν ἐποιοῦντο ἐπὶ τὰ Ἱεροσόλυμα· εὐθέως δέ, καθὼς εἶπεν τὸ πνεῦμα τὸ ἅγιον, διὰ νεφέλης ἀρθέντες εὐρέθησαν εἰς Ἱεροσόλυμα εἰς τὸν οἶκον τῆς δεσποίνης. καὶ ἀναστάντες ἐπὶ πέντε ἡμέρας ἐποιούμεν ἄπαυστον ὑμνηδῖαν. ³³ ὅτε δὲ ἔφθασεν ὁ χιλιάρχος ἐπὶ τὴν Βηθλεέμ καὶ οὐχ εὗρεν ἐκεῖ τὴν μητέρα τοῦ κυρίου οὔτε τοὺς ἀποστόλους, ἐκράτησεν τοὺς Βηθλεεμίτας, λέγων πρὸς αὐτούς· οὐχ ὑμεῖς ἦλθατε λέγοντες τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν ἅπαντα τὰ γενόμενα σημεῖα καὶ θαύματα, καὶ ὥς παρεγένοντο οἱ ἀπόστολοι ἀπὸ πάσης χώρας; ποῦ οὖν εἰσίν; δεῦτε εἰσελθατε εἰς τὸν ἡγεμόνα εἰς Ἱερουσαλήμ. ἡγνόει γὰρ ὁ χιλιάρχος τὴν τῶν ἀποστόλων καὶ τῆς μητρὸς τοῦ κυρίου ἀποστασίαν τὴν εἰς Ἱε-

κοῦντ. | ὥστε καὶ (B om, D post ἀγαγ.) ἀγαγ. (A ἀναγαγ.) τ. (C add ἁγίους) ἀποστ. ἐκ (A ἀπὸ) τ. Βη. | εἰ δὲ μὴ (A μηδὲν) τοῦτ. ποιήσης (D ποιήσεις) ἀναφέρωμεν (A -ρομεν) ἐπὶ (D κατὰ σοῦ ἐπὶ) τ. καίσαρ. (D add τιβέριον, item B): B om male εἰ δὲ usque ἀναφέρ. | A om δὴ | ἐπὶ τὴν cum ACD: B ἐν τῇ

³¹ B τῶν ἰουδ. καὶ ὑμ. στασιαζόντων | D ἐξέλθατε | CD φοβηθῆτε | καὶ τοῦ ἁγ. πνεύματος: D σὺν ἑμοί

³² B om εὐθέως | B βασιτάσαντες καὶ τὴν κλ. | δεσποίνης (D add καὶ) θεοτ.: C ἐνδόξου θεοτ., B θεοτόκου τῆς ἁγίας | καὶ τ. ὁρμ. ἐποιοῦντο: D τ. ὁρμ. ποιούμενοι | C ab ἱεροσόλυμα priore transiit ad ἱεροσόλυμα posterius | δεσποίνης cum AC: BD add ἡμῶν θεοτόκου | C om ἀναστάντες | ἐποιούμεν cum CD: AB ἐποιοῦν | ἄπαυστον: B -στω, D -στην

³³ καὶ οὐχ -- ἐκράτησεν cum AD; BC οὐχ -- καὶ ἐκράτησεν (B -σαν) | τ. βηθλεεμίτας cum AC: BD τοὺς ἐν βηθλεέμ | ὑμεῖς ἦλθατε cum BC: AD ὑμεῖς εἰσήλθ. | ἱερεῦσιν cum AB: C ἄρχουσιν, D ἄρχιερ. | γενόμενα cum AD: BC γινόμε. | θαύματα: B θαυμάσια, D τέρατα | B καὶ πῶς παρεγ. | ποῦ οὖν εἰσίν cum AD: BC καὶ ποῦ εἰσίν ἔρτι | CD δεῦτε οὖν | εἰς τὸν cum AD: BC πρὸς τόν | ἀποστασίαν: A ἐπιστάσιαν |

ρουσαλήμ. λαβὼν οὖν ὁ χιλιάρχος τοὺς Βηθλεεμίτας εἰσῆλθεν πρὸς τὸν ἡγεμόνα φάσκων μηδένα εὐρηκέναι. ³⁴ μετὰ δὲ πέντε ἡμέρας ἐγνώσθη τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν καὶ πάσῃ τῇ πόλει ὅτι ἐν τῷ ἰδίῳ οἴκῳ ἐν Ἱερουσαλήμ ἐστὶν ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων, ἐκ τῶν γινομένων ἐκεῖ σημείων καὶ θαυμασίων· πλήθος δὲ ἀνδρῶν καὶ γυναικῶν καὶ παρθένων συναχθέντες ἔκραζον· ἀγία παρθένε ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, μὴ ἐπιλάθῃ τοῦ γένους τῶν ἀνθρώπων. ³⁵ τούτων δὲ γινομένων ἐπὶ πλείον τῷ ζήλῳ κινούμενοι ὁ λαὸς τῶν Ἰουδαίων μετὰ καὶ τῶν ἱερέων λαβόντες ξύλα καὶ πῦρ ἐπέβησαν καυῶσαι βουλόμενοι τὸν οἶκον, ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων. ὁ δὲ ἡγεμὼν ἵστατο θεωρῶν ἀπὸ μακρόθεν τὴν θεάν. ἐν δὲ τῷ φθάσαι τὸν λαὸν τῶν Ἰουδαίων τὴν θύραν τοῦ οἴκου, ἰδοὺ αἰφνίδιον δυνάμεις πυρὸς ἐξεληθούσα ἐκ τῶν ἔσωθεν δι' ἀγγέλου κατέκαυσε πλήθος πολὺ τῶν Ἰουδαίων. καὶ ἐγένετο κατὰ πᾶσαν τὴν πόλιν φόβος μέγας, καὶ ἐδόξαζον τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς. ³⁶ ὅτε δὲ ἴδεν ὁ ἡγεμὼν τὰ γενόμενα, ἀνέκραξεν ἐπὶ παντὸς τοῦ λαοῦ λέγων· ἐπ' ἀληθείας θεοῦ υἱὸς ἐστὶν ὁ τεχθεὶς ἐκ τῆς παρθένου, ἣν ὑμεῖς διώξαι ἐνομίσατε· τὰ γὰρ σημεῖα ταῦτα θεοῦ ἀληθινοῦ εἰσὶν. ἐγένετο δὲ σχίσμα ἀνά μέσον τῶν Ἰουδαίων, καὶ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τοῖς γινομένοις σημείοις.

³⁷ Μετὰ δὲ τὸ γενέσθαι πάντα τὰ θαυμάσια ταῦτα διὰ τῆς

Ο λαβὼν δὲ ὁ | φάσκων cum A, C λέγων, B καὶ ἀπήγγειλε λέγων

³⁴ B ἐγνώρισεν | D ἀρχιερεῦσιν | ὅτι ἐν: C ὡς ἐν | ἐκ τ. γιν. ἐκεῖ (C ἐκεῖσε, A add πλείστων) σημ. κ. θαυμασ. (A θαυμάτων): D ἐγένοντο γὰρ καὶ εἰσε σημεῖα καὶ θαυμάσια | συναχθέντες (D -θέντων, B -θέν): A om | B ἔκραξαν | A om ἡμῶν

³⁵ γινομένων cum AB: CD γινου. (D οὕτως γιν.) | A πλέον | BC κινούμενος | B οἱ βουλόμενοι ἐτ τὴν θέαν | ἐν δὲ τῷ φθάσαι τ. λαόν: cum BCD: A μόνον δὲ ἔφθασεν ὁ λαός | A om ἰδοὺ ἐτ πυρός | B ἐφνῆδισ (corriges αἰφνιδίως), item ἐξηλθεν ἐτ καὶ κατέκαυσε | καὶ (D add πάντες οἱ πιστοὶ) ἐδόξαζον

³⁶ ἀνέκραξ. cum AB: CD ἔκραξ. | ἐπ' ἀληθ. (C add ὁντως): A om | ἡ υἱός cum BD: AC υἱ. (A add τοῦ) θε. | B ὁ σαρκωθεὶς ἐκ | ταῦτα cum BCD: A τὰ γενόμενα | A ἀληθινοῦ θεοῦ | D om ἀνά | ἐπίστευσαν εἰς etc cum BC, item D ἐν τῷ ὀνόματι τοῦ κυρ. ἡμ. ἰησ. χρ. ἐπίστευσ., A ἐπίστ. ἐπὶ τὸν κύριον ἡμ. ἰησοῦν χρ. | C om ἐπὶ τ. γιν. σημ.

³⁷ θαυμάσια ταῦτα: A θαύματα | θεοτόκου (B πραγμ ἀγίας ἐνδόξου): C

θεοτόκου καὶ ἀειπαρθένου Μαρίας τῆς μητρὸς τοῦ κυρίου, ὄντων ἡμῶν τῶν ἀποστόλων μετ' αὐτῆς ἐν Ἱεροσολύμοις, εἶπεν ἡμῖν τὸ πνεῦμα τὸ ἅγιον· οἴδατε ὅτι κυριακῆς εὐηγγελίσθη ἡ παρθένος Μαρία ὑπὸ τοῦ ἀρχαγγέλου Γαβριήλ, καὶ κυριακῆς ἐτέχθη ἐν Βηθλεὲμ ὁ σωτὴρ, καὶ κυριακῆς τὰ τέκνα Ἱεροσολύμων ἐξῆλθον μετὰ βατῶν εἰς ἀπάντησιν αὐτοῦ λέγοντες· ὥσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ κυριακῆς ἀνέστη ἐκ νεκρῶν, καὶ κυριακῆς ἔχει ἐλθεῖν κρῖναι ζῶντας καὶ νεκρούς, καὶ κυριακῆς ἔχει ἐλθεῖν ἐκ τῶν οὐρανῶν πρὸς δόξαν καὶ τιμὴν τῆς ἀναλύσεως τῆς ἀγίας ἐνδόξου παρθένου τῆς τεκούσης αὐτόν. ³⁸ καὶ εἰς τὴν αὐτὴν κυριακὴν λέγει ἡ μήτηρ τοῦ κυρίου τοῖς ἀποστόλοις· βάλετε θυμίαμα, ὅτι Χριστὸς ἔρχεται μετὰ στρατιᾶς ἀγγέλων· καὶ ἰδοὺ παραγίνεται Χριστὸς, καθήμενος ἐπὶ θρόνου Χερουβίμ. καὶ πάντων ἡμῶν εὐχομένων ἐφάνησαν ἀναριθμητὰ πλήθη ἀγγέλων, καὶ ὁ κύριος ἐπὶ Χερουβίμ ἐπιβεβηκώς ἐν δυνάμει πολλῇ· καὶ ἰδοὺ φωτοφανίας πρόοδος φοιτῶσα ἐπὶ τὴν ἀγίαν παρθένον διὰ τῆς παρουσίας τοῦ μονογενοῦς αὐτῆς υἱοῦ, καὶ προσπεσοῦσαι προσεκύνησαν αὐτῷ πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν. ³⁹ καὶ φωνήσας πρὸς τὴν μητέρα αὐτοῦ ὁ κύριος εἶπεν· Μαριάμ. καὶ ἀποκριθεῖσα εἶπεν· ἰδοὺ ἐγώ, κύριε. καὶ εἶπεν αὐτῇ ὁ κύριος· μὴ λυποῦ, ἀλλ' εὐφραίνεσθαι ἡ καρδίᾳ σου καὶ ἀγαλλιάσθαι· εὗρες γὰρ χάριν θεωρῆσαι τὴν δόξαν τὴν δοθεῖσάν μοι παρὰ τοῦ πατρὸς μου. καὶ ἀναβλέψασα ἡ ἀγία τοῦ

παναγίας ἐνδόξου θεο. δεσποίνης ἡμῶν | BC ὄντων (C add δὲ) τῶν ἀποστ. ἐν ἱερ. εἶπ. αὐτοῖς | οἴδατε: A ἴδετε | ὅτι κυριακῆς (ita A, CD κυριακῇ) -- καὶ κυριακῆς (ita AC; D -κῇ) ἐτέχθη (D ἐδε(χ)θη): B ὅτι ἐν κυριακῇ ἐτέχθη omis-
sis reliquis | κυριακῆς tertio et quarto loco cum AC, quinto cum C (A -κῇ), B ἐν κυριακῇ et bis ἐν κυριακῆς, D κυριακῇ | D συνάντησιν | CD ab ἐλθεῖν priore ad alterum transiliant | D om ἐκ τ. οὐρ. | B ἀναλ. τῆς ἀειπαρθένου μα-
ρίας, C ἀναλ. τῆς παναγίας ἐνδ. καὶ ἀειπαρθ. μαρίας

³⁸ εἰς τὴν αὐτὴν (A ἀγίαν) κυρ.: D ταύτῃ τῇ κυριακῇ | χριστ. ἔρχ. cum A, BD? ἔρχ. ὁ χρ., C ὁ κύριός μου ἔρχ. | ἰδοὺ παραγίν. χρ. cum A: BCD πρὸς αὐτούς ὁ χρ. (D κύριος) | C om θρόνου | πάντων ἡμ. cum D: reliqui τῶν ἀπο-
στόλων | πλήθη ἀγγ.: D add σὺν αὐτῷ et om καὶ ὁ κύρ. usque δυν. πολλῇ | D om ἰδοὺ | φωτοφανίας: ita omnes | παρθένον: B θεοτόκον | D om καὶ προσ-
πεσ. usque τῶν οὐρ.

³⁹ μαριάμ: C μαρία | καὶ (D add αὐτῇ) ἀποκριθ. εἶπεν (D ἀπεκρίνατο): BC ἡ δὲ ἀπ. εἶπ. | D om ἡ καρδ. σου usque θεωρῆσαι | χάριν (A add παρ' ἐμοὶ) θεωρῆσαι (A θεωρήσον, C θεωρήσασα) | A om μου | B στόματι ἀνθρώ-
που

θεοῦ μήτηρ ἴδεν δέξαν ἐν αὐτῷ, ἣν στόμα ἀνθρώπου οὐκ ἐξὸν
 λαλήσαι ἢ καταλαβεῖν. ὁ δὲ κύριος πρὸς αὐτὴν ἔμεινεν λέγων·
 ἰδοὺ ἀπὸ τοῦ νῦν ἔσται τὸ τίμιόν σου σῶμα μετατιθέμενον ἐν τῷ
 παραδείσῳ, ἡ δὲ ἅγια σου ψυχὴ ἐν τοῖς οὐρανοῖς ἐν τοῖς θησαυ-
 ροῖς τοῦ πατρός μου ἐν ὑπερεχούσῃ φανότητι, ἐνθα εἰρήνη καὶ
 εὐφροσύνη ἁγίων ἀγγέλων καὶ ἐπέκεινα. ⁴⁰ ἀποκριθεῖσα δὲ ἡ μή-
 τηρ τοῦ κυρίου εἶπεν πρὸς αὐτόν· ἐπίθες τὴν δεξιάν σου, κύριε,
 καὶ εὐλόγησόν με. καὶ ἀπλώσας ὁ κύριος τὴν ἄχραντον αὐτοῦ
 δεξιάν εὐλόγησεν αὐτήν. αὕτη δὲ κρατοῦσα τὴν ἄχραντον αὐ-
 τοῦ δεξιάν κατεφίλει λέγουσα· προσκυνῶ τὴν δεξιάν ταύτην τὴν
 δημιουργήσασαν τὸν οὐρανὸν καὶ τὴν γῆν· καὶ παρακαλῶ τὸ
 πολυῡμνητόν σου ὄνομα, Χριστέ ὁ θεός, ὁ βασιλεὺς τῶν αἰώνων,
 ὁ μονογενὴς τοῦ πατρός, πρόσδεξαι τὴν δούλην σου, ὁ καταξιώ-
 σας δι' ἐμοῦ τῆς ταπεινῆς τεχθῆναι εἰς τὸ σῶσαι τὸ γένος τῶν
 ἀνθρώπων διὰ τὴν ἄφραστον σου οἰκονομίαν· πάντα ἄνθρωπον
 ἐπικαλοῦμενον ἢ δεόμενον ἢ ὀνομάζοντα τὸ ὄνομα τῆς δούλης
 σου, χωρήγησον αὐτῷ τὴν βοήθειάν σου. ⁴¹ ταῦτα δὲ αὐτῆς λε-
 γούσης προσελθόντες οἱ ἀπόστολοι πρὸς τοὺς πόδας αὐτῆς καὶ
 προσκυνήσαντες λέγουσιν· μήτηρ τοῦ κυρίου, ἕασον τῷ κόσμῳ
 εὐλογίαν, ὅτι ἀπέρχῃ ἀπ' αὐτοῦ. ἡ εὐλόγησας γὰρ αὐτόν καὶ
 ἀνέστησας ἀπολυλώτα, γεννήσασα τὸ φῶς τοῦ κόσμου. εὐξα-
 μένη δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν ἐν τῇ εὐχῇ αὐτῆς οὕτως· ὁ
 θεὸς ὁ διὰ τὴν πολλὴν σου ἀγαθότητα ἐκ τῶν οὐρανῶν ἀποστεί-
 λας τὸν μονογενῆ σου υἱὸν οἰκῆσαι ἐν τῷ ταπεινῷ μου σώματι,

πων | ἔμειν. λέγ. cum BC: AD εἶπεν (D post πρ. αὐτ.) | C ἔστω | C μετα-
 τηθέν sic | A ἐν παραδ. et εἰς οὐρανοὺς | B om ἅγια | BC om ἐν ὑπερεχούσ. φαν. |
 A σωφροσύνη | B om ἀγγ., D om ἁγί. ἀγγ. | καὶ (BD om) ἐπέκεινα: A ἐπε-
 στήνου

⁴⁰ κύριε: C om | τὴν ἄχρ. α. δεξιάν cum BC: AD διὰ τῆς ἀχράντου α.
 δεξιᾶς | C ἡ εὐλόγησεν | τῆς ταπεινῆς cum BCD: A τῆς δούλης σου | εἰς: BC
 διὰ | διὰ τὴν etc. cum BCD: A διὰ τῆς etc. ἄφραστ. (C ἄφατον) σ. οἰκ. (A
 οἰκ. σ.): D ἄκραν σου καὶ ἄφατον οἰκ | ἐπικαλ. ἢ (D καὶ) θεό. ἢ ὀνομάζ. cum
 CD: A δεόμεν. καὶ ἐπικαλ., B ἐπικαλ. ἢ ὀνομάζ. | βοήθειαν: D εὐλογίαν

⁴¹ λέγουσιν cum ABC: D εἶπαμεν | μήτηρ (B in margine ἡ μήτηρ, D ὡς
 μήτηρ) τ. (D om) κυρίου: C om | D σου εὐλογίαν | CD εὐλόγησας | C πάλιν
 δὲ εὐξαμένη | C om ἐν τ. εὐχ. αὐτ. οὕτως | πολλήν: BCD om | CD ἀγαθέ-
 τητα (D -ταν) αὐτοῦ | B μονογενῆν | C αὐτοῦ υἱόν |

ὁ καταξιώσας τεθῆναι ἐξ ἐμοῦ τῆς ταπεινῆς, ἐλέησον τὸν κόσμον καὶ πᾶσαν ψυχὴν ἐπικαλούμενην τὸ ὄνομά σου. ⁴² καὶ πάλιν εὐξαμένη εἶπεν· κύριε βασιλεῦ τῶν οὐρανῶν, υἱὲ τοῦ θεοῦ τοῦ ζῶντος, πρόσδεξαι πάντα ἄνθρωπον ἐπικαλούμενον τὸ ὄνομά σου, ἵνα δοξασθῇ ἡ γέννησίς σου. καὶ πάλιν εὐξαμένη εἶπεν· κύριε Ἰησοῦ Χριστέ, ὁ πάντα δυνάμενος ἐν οὐρανῷ καὶ ἐπὶ γῆς, ταύτην τὴν παράκλησιν δυσωπῶ τὸ ὄνομά σου τὸ ἅγιον· ἐν ἐκάστῳ καιρῷ καὶ τόπῳ ὅπου γίνεται ἡ μνήμη τοῦ ὀνόματός μου, ἀγίασον τὸν τόπον ἐκεῖνον, καὶ δόξασον τοὺς δοξάζοντάς σε διὰ τοῦ ἐμοῦ ὀνόματος, προσδεχόμενος τῶν τοιούτων πᾶσαν προσφορὰν καὶ πᾶσαν ἱκεσίαν καὶ πᾶσαν εὐχὴν. ⁴³ ταῦτα δὲ αὐτῆς εὐξαμένης ὁ κύριος πρὸς τὴν ἰδίαν μητέρα εἶπεν· εὐφραίνου καὶ ἀγαλλιᾶσθω ἡ καρδιά σου· πᾶσα γὰρ χάρις καὶ πᾶσα δωρεὰ ἐδόθη σοι ἐκ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς καίμου καὶ τοῦ ἀγίου πνεύματος· πᾶσα ψυχὴ ἐπικαλούμενη τὸ ὄνομά σου οὐ μὴ καταισχυνηθῇ, ἀλλ' εὖρη ἔλεος καὶ παράκλησιν καὶ ἀντίληψιν καὶ παρρησίαν καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι ἐνώπιον τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. ⁴⁴ στραφεὶς δὲ ὁ κύριος εἶπεν πρὸς τὸν Πέτρον· ἐφθασεν ὁ καιρὸς ἄρξαι τῆς ὑμνωδίας. τοῦ δὲ Πέτρου ἀρξαμένου τῆς ὑμνωδίας πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν ὑπήκουσαν τὸ ἀλληλουῖα καὶ τότε τὸ πρόσωπον τῆς μητρὸς τοῦ κυρίου ὑπὲρ τὸ φῶς ἔλαμψεν, καὶ ἀναστᾶσα τῇ οἰκείᾳ χειρὶ ἠϋλόγησεν ἕκαστον τῶν ἀποστόλων, καὶ ἔδωκεν πάντες δόξαν τῷ θεῷ, καὶ τοῦ κυρίου ἀπλώσαντος τὰς ἀχράντους αὐτοῦ χεῖρας ἐδέξατο τὴν ἀγίαν καὶ ἄμωμον αὐτῆς ψυχὴν.

τῆς ταπεινῆς: BCD om | κόσμον: D add σου

⁴² κύριε (C χριστέ) βα. τ. οὐρ. (C ἀπάντων) - - ἄνθρωπ. (D τὸν) ἐπικ. τὸ ὄν. σου (D add τὸ ἅγιον) ἵνα δ. ἡ γένν. σου (C om ἵνα etc.): A haec om | ταύτ. τ. παράκλ. cum BC: A πρόσδεξαι καὶ ταύτ. μου τὴν παράκλ., D καὶ ταύτ. τὴν παρ. πρόσδεξαι | ἐν: A om | ὅπου: D ἐνθα | γίνεται (C γένηται) ἡ (A om) μνήμη τοῦ (D add αὐτοῦ) | σε (D με) διὰ τοῦ ἐμοῦ (cum BC, D σου, A μοι post ὀνόμ.) ὀνόμ. | τῶν τοιούτων cum BC, D τοῦ τοιούτου: A παρ' αὐτῶν | B ἱκετηρίαν | καὶ πᾶσαν (ita BC; A om) εὐχὴν: D om

⁴³ χάρις: B add καὶ πᾶσα δόξα | τὸ ὄν. σου: D σε | B καταισχυνηθῇ | A εὐρήση | C ἐν οὐρανοῖς

⁴⁴ BD ὑπήκουον (B ὑπήκων) | ἀναστᾶσα: C ἀνακαθίστασα | BC εὐλόγησεν | C ἵνα ἕκαστον | D ἔδωκαμεν | BD om ἀχράντους αὐτοῦ | τὴν ἀγίαν (C πα-
ναγ.) καὶ (B om ἀγ. καὶ) ἄμωμ. (C om καὶ ἄμωμ.)

⁴⁵ καὶ σὺν τῇ ἐξόδῳ τῆς ἀμώμου αὐτῆς ψυχῆς ἐπληρώθη εὐωδίας καὶ ἀφάτου φωτὸς ὁ τόπος, καὶ ἰδοὺ φωνὴ ἐκ τοῦ οὐρανοῦ ἠκούετο λέγουσα· μακαρία σὺ ἐν γυναιξίν. καὶ δραμῶν ὁ Πέτρος ἀγῶν Ἰωάννης καὶ Παῦλος καὶ Θωμᾶς περιπτυσάμεθα τοὺς τιμίους αὐτῆς πόδας πρὸς τὸ ἀγιασθῆναι· οἱ δὲ δώδεκα ἀπόστολοι τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐπὶ κλίνης θέντες ἐβάστασαν.
⁴⁶ καὶ ἰδοὺ ἐν τῷ βαστάζειν αὐτὴν Ἑβραῖός τις ὀνόματι Ἰεφωνίας γενναῖος τῷ σώματι ὀρμήσας ἐπεχείρησεν κατὰ τῆς κλίνης, τῶν ἀποστόλων βασταζόντων, καὶ ἰδοὺ ἄγγελος κυρίου ἀοράτῳ δυνάμει μετὰ ξίφους πυρὸς ἐκ τῶν ὤμων αὐτοῦ τὰς δύο ἔκοψεν χεῖρας καὶ μετεώρους ὑπὸ τὸν αέρα περὶ τὴν κλίνην ἀπετέλεσεν κρεμασθῆναι.
⁴⁷ τούτου δὲ τοῦ θαύματος γενομένου ἀνέκραξεν πᾶς ὁ λαὸς τῶν Ἰουδαίων τῶν θεωρησάντων ὅτι ὄντως ἀληθινὸς θεὸς ἐστὶν ὁ τεχθεὶς παρὰ σοῦ, θεοτόκε ἀειπάρθενε Μαρία. καὶ αὐτὸς δὲ ὁ Ἰεφωνίας, τοῦ Πέτρου κελεύσαντος αὐτῷ πρὸς τὸ δεῖχθῆναι τὰ θαυμάσια τοῦ θεοῦ, ἀναστὰς ὀπίσω τῆς κλίνης ἔκραξεν· ἁγία Μαρία ἡ γεννήσασα Χριστὸν τὸν θεόν, ἐλέησόν με. καὶ στραφεὶς ὁ Πέτρος εἶπεν πρὸς αὐτόν· ἐν τῷ ὀνόματι τοῦ τεχθέντος παρ' αὐτῆς κολληθήσονται αἱ χεῖρες αἱ ἀφαιρεθεῖσαι ἀπὸ σοῦ. καὶ παραχρῆμα τῷ λόγῳ τοῦ Πέτρου αἱ χεῖρες παρὰ τὴν κλίνην τῆς δεσποίνης κρεμάμεναι ἀναχωρήσασαι ἐκολλήθησαν τῇ

⁴⁵ σὺν τῇ cum AD: BC ἐν τῇ | ἀμώμου: B ἀγίας | B ὁ τόπος. ἐκεῖνος | ἠκούετο (A ante ἐκ): B om | O ἐκ τῶν οὐρανῶν | B σὺ εἰ ἐν | D δραμόντες | ὁ πέτρ. ἀγῶν (B καὶ) ἰω. κ. παῦλ. κ. θωμ. (B κ. θω. κ. πα.) cum BC: D ὁ πέ. καὶ θωμ. ἀγῶν καὶ οἱ λοιποὶ ἀπόστολοι, A ὁ πέ. μετὰ τῶν λοιπῶν ἀποστ. | περιπτυσάμεθα cum CD: AB -ξαντο | D om πρ. τὸ ἀγ. | οἱ δὲ δώ. ἀπ. - - ἐβάστασαν cum BC: A καὶ θέντες ἐπὶ κλίνης οἱ δώ. ἀπ. τὸ τίμιον αὐτῆς σῶ. ἐβ., D καὶ αὐτοὶ ἡμεῖς οἱ δώδ. τὸ τίμ. - - ἐβαστάσαμεν

⁴⁶ αὐτὴν cum BC: A αὐτοῦς, D ἡμᾶς | Ἰεφωνίας cum AE: D Ἰοφωνίας, BC Ἰωφονίας | γενν. τῷ σώ. cum AD: BC om | ἀορ. δυν. cum BCD: A om | μετεώρους cum A: C om, D ἄρας (pergit ἐπὶ τὸν αἴρ.), B βέμβας (τὰς δύο. ἐγκόψας χεῖρ. βεμβὰς ὑπὸ αἴρα etc.)

⁴⁷ B ἔκραξεν | παρὰ (C ἐκ) σοῦ - - μαρία: B nil nisi ἐξ αὐτῆς | Ἰεφωνίας (ut ante; A om ὁ): B Ἰωφωνίας, CD Ἰοφονίας | τοῦ θεοῦ cum CD: AB om | BD ἔκραξεν | θεόν (D ἀληθινόν θε.) cum BCD: A σωτήρα | παρ' cum AD: BC ἐξ | A κολληθήτωσαν | αἱ (C σου αἱ) ἀφαιρ. ἀπὸ (A παρὰ) σοῦ: B αἱ αἱ σου | παρὰ (Mon^a αἱ παρὰ) τ. κλίνην: Mon^b παρ. τῇ κλίνῃ, D ἀπὸ τῆς

Ἰεφωνίᾳ· καὶ ἐπίστευσεν καὶ αὐτὸς καὶ ἐδόξασεν Χριστὸν τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς.

⁴⁸Τούτου δὲ γενομένου τοῦ θαύματος ἐβάστασαν οἱ ἀποστολοι τὴν κλίνην καὶ κατέθεντο τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐν Γεθσημανῇ ἐν μνημείῳ καινῷ. καὶ ἰδοὺ μύρον εὐωδίας ἐξήρχετο ἐκ τοῦ ἁγίου μνήματος τῆς δεσποίνης ἡμῶν θεοτόκου· καὶ ἕως τριῶν ἡμερῶν ἀοράτων ἀγγέλων φωναὶ ἠκούοντο δοξαζόντων τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν. καὶ πληρουμένης τῆς τρίτης ἡμέρας οὐκέτι ἠκούοντο αἱ φωναί, καὶ λοιπὸν ἐκεῖθεν πάντες ἔγνωσαν ὅτι μετετέθη τὸ ἄμωμον καὶ τίμιον αὐτῆς σῶμα ἐν παραδείσῳ.

⁴⁹Τούτου δὲ μετατεθέντος ἰδοὺ θεωροῦμεν τὴν Ἐλισάβετ τὴν μητέρα τοῦ ἁγίου Ἰωάννου τοῦ βαπτιστοῦ καὶ Ἄνναν τὴν μητέρα τῆς δεσποίνης καὶ Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ καὶ τὸν Δαυὶδ ψάλλοντα τὸ ἀλληλούϊα καὶ πάντας τοὺς χοροὺς τῶν ἁγίων προσκυνοῦντας τὸ τίμιον λείψανον τῆς μητρὸς τοῦ κυρίου, καὶ τόπον φωτοειδῆ, οὗ τοῦ φωτὸς ἐκείνου οὐδὲν λαμπρότερον· καὶ πλῆθος εὐωδίας τοῦ τόπου ἐκείνου, ἔνθα μετετέθη τὸ τίμιον

κλίνης | Ἰεφωνίᾳ (B Ἰεφωνίᾳ, C Mon^b Ἰεφωνίᾳ, D Mon^a Ἰεφωνίᾳ): D add εἰς τὸν τόπον αὐτῶν | Mon^a om τὸν θεόν, Mon^b om χριστ. | ἐξ αὐτῆς cum BC Mon^a et b: AD παρ' αὐτ.

⁴⁸ ἐβάστασαν οἱ ἀπόστ. usque ἐν παραδείσῳ ex C edidimus. Satis differunt ABD (item E): ἐν τῷ ἐξέρχεσθαι τοὺς ἀποστόλους ἐκ τῆς πόλεως ἱεροσολύμων βαστάζοντες (E Mon^b -ντας) τὴν κλίνην ἅφνω δώδεκα νεφέλαι φωτὸς (D om) ἀφῆρπασαν (ita AE; D ἤρπασαν, B ἐπῆραν, Mon^a et b ἀπῆραν) τοὺς ἀποστόλους (D ἡμᾶς pro τ. ἀπ.) σὺν τῷ σώματι τῆς δεσποίνης ἡμῶν, καὶ (BD om) ἐν τῷ παραδείσῳ μετετέθησαν (sic A; Mon^b μεταθέντες ἐν τ. πα. et D μεταθήσαντες ἐν τ. παρ., B μεταθήσαντων ἐ. τ. παρ.). Consentiant etiam Mon^a et b.

⁴⁹ Τούτου usque ad finem sectionis 50 ad scripturam codicum ACDE recensimus. B eorum loco tantum haec habet: καὶ ἐδοξάσαμεν πάντες τὸν θεόν· ὃς ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. | μετατεθέντος: C add ἐκ πνεύματος ἁγίου | ἰδοὺ: C om | θεωροῦμεν: A add ἐν τῷ παραδείσῳ | τὴν (cum CE; AD Mon^b om) ἑλισ. τ. μητ. (E μητέραν) τ. ἀγλ. (C om τ. ἀγ.) ἱω. τοῦ βα. (E Mon^b om τ. βα.) x. ἄνν. τ. μητ. (DE μητέραν) τῆς δεσπ. (cum AD; CE Mon^b αὐτῆς pro τ. δε.) -- καὶ τὸν (DE om) δα. ψάλλοντα (Mon^b -ντας, E -ντες sic) -- χοροὺς τῶν ἀγλ. (D Mon^b om τ. ἀγλ., A habet τῶν προφητῶν καὶ ἀγλ.) πρ. τ. τίμ. λείψ. (D post κυρίου) τῆς (D τῆς ἀγίας μαρίας τῆς) μητρ. τ. κυρ. (E om τῆς μη. τ. κυρ.) καὶ (C add ἴδομεν) τό. φω. οὗ τοῦ φω. ἐκ. (sic D; ACE οὗ τὸ φῶς, Mon^b om τοῦ φω. ἐκ.) οὐδ. λα. x. πλ. εὐωδ. (C add ἀνεπέμπετο ἐκ) τοῦ τόπ. ἐκ. (D Mon^b ἐν αὐτῷ pro τ. τό. ἐκ.) ἐνθα (E add ὡς εἰρηται) μετετέθη (C ὁ σωτήρ μετέθηκεν) τὸ τίμ. x. ἄγ. (C om x. ἄγ.) αὐτῆς

καὶ ἅγιον αὐτῆς σῶμα ἐν τῷ παραδείσῳ· καὶ μέλος δὲ ὑμνού-
των τὸν ἐξ αὐτῆς τεχθέντα, ὃ παρθένοις καὶ μόνοις δίδεται τὸ
τοιοῦτον γλυκὺ μέλος ἀκούειν, οὗ κόρος οὐκ ἔστιν. ὧ ἡμεῖς οὖν
οἱ ἀπόστολοι θεωρήσαντες τὴν ἄφνω τοῦ ἀγίου αὐτῆς σώματος
τιμίαν μετάθεσιν ἐδοξάσαμεν τὸν θεὸν τὸν δεῖξαντα ἡμῖν τὰ θαυ-
μάσια αὐτοῦ ἐπὶ τῇ ἀναλύσει τῆς μητρὸς τοῦ κυρίου ἡμῶν Ἰη-
σοῦ Χριστοῦ· ἧς εὐχαῖς καὶ πρεσβείαις ἀξιωθῶμεν πάντες ὑπὸ
τὴν αὐτῆς σκέπην καὶ ἀντίληψιν καὶ προστασίαν τυχεῖν καὶ ἐν
τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι, δοξάζοντες ἐν παντὶ καιρῷ
καὶ τόπῳ τὸν μονογενῆ αὐτῆς υἱὸν ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ
πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

(E post τίμ.) -- ὑμνούτων (C add ἀγγέλων) -- τεχθέντα (C add χριστὸν τὸν
θεὸν ἡμῶν) | ὃ (E om) παρθ. κ. μόνοις (E παρθένοι καὶ μόνον) δίδεται (cum
D; E δίδεται) -- ἀκούειν: A (corrupte) οὗ μέλος παρθένων καὶ μόνον δίδεται
τὸ τοιοῦτον μέλος ἀκούειν, C plane om. Mon^b om omnia ab ἐνθα usque οὐκ
ἔστιν.

ἡμεῖς etc. cum D: ACE Mon^b οἱ δὲ ἅγιοι ἀπόστ. | ἄφνω: C add ἐκ
τοῦ μνήματος | Mon^b om τοῦ ἀγίου et σώματος | D τοῦ τιμίου καὶ ἀγίου | με-
τάθεσιν: E μετάστασιν | ἐδοξάσαμεν cum ACD: E ἐδόξασαν, Mon^b ἔδωκαν δό-
ξαν, pergens τῷ θεῷ τῷ δεῖξαντι | ἡμῖν: E αὐτοῖς | αὐτοῦ: C ταῦτα | ἐπὶ
τῇ ἀναλ. cum AC: E ἐπὶ τὴν ἀνάλυσιν, D καὶ τὴν ἀνάλ. | τοῦ (D αὐτοῦ τοῦ)
κυρ. (E add καὶ θεοῦ, item A καὶ θεοῦ καὶ σωτῆρος) ἡμ. ἰησ. χρι. (cum AD;
CE Mon^b om ἰησ. χρ.) | ὑπὸ τὴν -- τυχεῖν (ita C, E om; A εἶναι post μέλ-
λοντι): D εὐρεῖν ἔλεος καὶ ἄφεςιν ἁμαρτιῶν παρὰ τοῦ κυρίου ἡμῶν ἰησοῦ χρι-
στοῦ. Mon^b pro ἀξιωθῶμεν usque τῷ ἁγίῳ πνεύματι nil nisi στηριχθεῖν (ημεν δο-
ξάζοντες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα | δοξάζοντες (C ἔνα δοξάζωμεν) --
μονογενῆ (cum AE; C -γενῆ) αὐτ. υἱόν: D nil nisi δοξ. αὐτόν | O παναγίῳ |
εἰς: E praeom νῦν καὶ ἀεὶ καὶ | ἀμήν cum CDE: A om

VI. TRANSITUS MARIAE. A.

DE TRANSITU BEATAE MARIAE VIRGINIS.*

¹In tempore illo antequam dominus ad passionem veniret, et inter multa verba, quae mater filio inquisivit, de suo transitu interrogare coepit cum tali affamine: O carissime fili, precor sanctitatem tuam ut, quando anima mea de corpore exierit, tertio die ante facias me scire, et tu, dilecte fili, cum tuis angelis eam suscipe. ²Tum suscepit deprecationem dilectae matris dixitque ei: O aula et templum dei vivi, o puerpera benedicta, o regina omnium sanctorum et benedicta super omnes feminas; antequam me portares in tuo utero, semper custodivi te et cibare feci te cotidie meo angelico cibo, ut nosti: quomodo te deseram, postquam tu me portasti et nutristi, fugiendo in Egyptum detulisti et multas angustias pro me sustinuisti? Ecce scias quia angeli mei semper custodierunt te et custodient usque ad transitum tuum. Sed post-

* titulum hunc A praebet; C: *Transitus beatae Mariae virginis*; B: *De assumptione beatae Mariae virginis*.

¹ dominus ex BC; A deus | et inter: ita et A et B | O: A om. C: *Tempore illo quo dominus ad passionem suam venire debebat, inter multa verba de quibus eius gloriosa mater ipsum cotidie deprecabatur -- coepit cum rogare tunc tali modo -- de hoc seculo migrare debuerit, eam cum tuis angelis suscipere debeas et omnes apostolos transitu meo facias interesse.*

² suscepit: B add deus | aula: B add sancta | sanctorum: ita certe C, nec aliter, ut suspicor, AB. Pro compendii vero similitudine facile confunduntur seculorum et sanctorum. | meo angelico cibo: B cibo angelorum meorum | B om fin-

Apocryph. apocryph. ed. Tischendorf.

quam sustinero passionem propter homines, sicut scriptum est, et in die tertio resurrexero et post XI. dies in celum ascendero, cum videris me cum angelis et archangelis, cum sanctis et cum virginibus et cum meis discipulis ad te venientem, scilo pro certo quod anima tua separabitur a corpore et in celum eam deferam, ubi nunquam penitus tribulationem vel angustiam habebit. ³Tunc illa laetificata et glorificata est et osculata genua filii sui, et benedixit creatorem celi et terrae, qui tale donum dedit ei per Ihesum Christum filium eius.

⁴Secundo igitur anno post ascensionem domini nostri Ihesu Christi beatissima virgo Maria diebus ac noctibus semper in oratione assistebat. Tertia vero die antequam obiret, venit ad eam angelus domini salutavitque eam dicens: Ave Maria, gratia plena, dominus tecum. Illa autem respondit dicens: Deo gratias. Iterum dixit ei: Accipe hanc palmam quam tibi promisit dominus. Illa vero cum magno gaudio gratias deo referens accepit pal-

giendo in Eg. detulisti | cum videris: B videbis | scito: B scias. C: Dixit ad eam dominus: O aula templi dei vixi. Atque iterum dixit: O puella benedicta, o regina omnium sanctorum, o domina super omnes mulieres exaltata atque benedicta, antequam me in utero portares, semper te custodivi, cibo angelorum, ut nosti, per meum angelum te cotidie cibare feci: quomodo te deservam, postquam me portasti et nutristi atque fugisti, et propterea multotiens pro me multas angustias sustinuisti? Ecce scias quod sicut angelus meus usque nunc te custodivit et semper servavit, ita et de cetero semper custodiet atque serviet usque ad tuum transitum. Sed - scriptum est, die tertia resurgam et - in celo ascendam. Cum autem videris angelum meum Gabrielem ad te venire cum palma quam tibi de celo mittam, scias me proximo ad te esse venturum cum meis discip. atque ang. et arch. atque virg., et ipsemet angelus Gabriel bene docebit te quoniam anima tua separabitur a corpore; et tunc animam tuam et corpus tuum cum omni choro angelorum, archangelorum, patriarcharum atque virginum in celis deferam, in quibus neque tribulatio neque angustia aliqua habetur.

: ³ C: Tunc illa osculans genua filii sui benedixit creatorem - sibi concessit - eius.

: ⁴ Illa vero cum usque de manu angeli ex C adsumpsimus. C: Ipsa vero beatissima virgo Maria et ante passionem filii sui, et inter ipsam passionem et post ipsam resurrectionem atque ascensionem diebus et noctibus semper in orationibus assistit. Tertia vero antequam gloriosa virgo Maria de hoc seculo migrare deberet, ecce angelus Gabriel venit ad eam deferens in dextera manu palmam (codex deferente et palma). Et salutavit eam dicens - dixit ad eam angelus: Accipe - quam tibi

nam sibi missam de manu angeli. Dixit ei angelus domini: Post triduum erit assumptio tua. Illa autem: Deo gratias, respondit.

⁵Tunc vocavit Ioseph de Arimathia civitate et alios discipulos domini, quibus congregatis et propinquis et notis, nuntiavit transitum suum omnibus illic astantibus. Tunc beata Maria lavit se et induit se sicut regina, et expectabat adventum filii sui, sicut promiserat ei. Et rogavit omnes propinquos ut eam custodirent et solatium ei facerent. Habebat autem secum tres virgines, Sepphoram, Abigcam et Zaël; discipuli vero domini nostri Ihesu Christi iam dispersi erant per universum mundum ad populum dei praedicandum.

⁶Tunc hora tertia facta sunt tonitrua magna et pluvia et coruscationes et tribulatio et terrae motus, dum staret regina Maria in thalamo suo. Iohannes evangelista et apostolus de Epheso subito ductus est et intravit thalamum beatæ Mariæ, salutavitque eam dixitque ei: Ave Maria, gratia plena, dominus tecum. Illa vero: Deo gratias, respondit, et elevans se osculata est sanctum Iohannem.

dominus meus, filius tuus, per me de celo transmisit. Illa vero -- ei angelus: Post -- ascensio tua. Illa autem gratias magnas cepit referre deo talibus dictis: Magnificat anima mea dominum et exultavit spiritus meus in deo salutari meo.

⁵ *lavit se et induit se: ita B, item C; A levavit se | B Sephora, Abigcam, Zach. U: Tunc Ioseph ab Arimathia civitate, qui ipsam gloriosam virginem Mariam die ac nocte semper in domo serviebat et custodiebat, omnibus suis notis ac propinquis et parentibus et omnibus astantibus transitum beatæ virginis Mariæ denuntiavit. Tunc beata Maria corpus suum lavit et induit se, et cum gaudio magno expectabat -- ipse promiserat. Et rogabat omnia pro suis -- sibi facerent. Ipsa vero beata Maria habebat secum -- scilicet Seph. Abigcam et Zabel, quas eam die ac nocte cum magna reverentia serviebant et custodiebant.*

⁶ *B om et coruscationes usque motus. C: Tunc hora tertia secundi diei, postquam angelus cum palma venit ad eam, facta sunt tonitrua et coruscationes et pluvia et magna tribulatio -- Et dum ipsa regina staret in oratione in suo thalamo, recedente pluvia, ecce Joh. apost. intravit in suum thalamum salutavitque eam dicens -- vero respondit: Deo gr. Et ascendens osculata est -- ei: O fili carissime -- me dereliquisti et -- non observasti nec attendisti, scilicet ut -- ipse praecepit tibi dum pendeabas in cruce pro salute hominum -- flexo cum lacrimis veniam postulare cepit -- pepercit ei dando (additum est sibi) suam benedictionem. Rerum obscurata est eum.*

Dixitque ei beata Maria: O carissime fili, cur tanto tempore me dimisisti et praecepta tui magistri non attendisti, ut me custodires, sicut praecepit tibi dum in cruce penderet? Ille autem genu flexo veniam rogabat. Tunc beata Maria benedixit eum et iterum osculata est eum. ⁷Et dum voluisset interrogare unde veniret vel pro qua causa Hierosolymam venisset, ecce omnes discipuli domini ad ostia thalami beatæ Mariae, excepto Thoma qui dicitur Didymus, nube ducti sunt. Stantes intraverunt salutaveruntque reginam talibus dictis et adoraverunt eam: Ave Maria, gratia plena, dominus tecum. Illa vero sollicita cito surgens et inclinans se, osculans eos gratias deo retulit. ⁸Haec sunt nomina discipulorum domini qui in nube illuc advecli sunt: Iohannes evangelista et Iacobus frater eius, Petrus et Paulus, Andreas, Philippus, Lucas, Barnabas, Bartholomaeus et Matthaeus, Matthias qui dicitur Iustus, Simon Chananaeus, Iudas et frater eius, Nicodemus et Maximianus, alii multi, qui numerari non possunt. ⁹Tunc beata Maria dixit fratribus suis: Quid est hoc quod omnes Hierosolymam venistis? Respondens Petrus dixit ei: Nobis necessarium fuit hoc a te quaerere; tu autem interrogas nos? Certe, ut puto, nullus de nobis scit cur huc tanta velocitate venimus hodie. Fui

⁷ C: Et cum voluit -- venisti -- venisti -- stantes ante ostium be. Ma. virginis -- Didymus. Et insimul ad eam intraverunt et adoraverunt eam atque cum magna reverentia salutaverunt eam dicentes -- Illa vero, ut solita erat, deo gratias dixit.

⁸ Paulus: B om | Matthaeus (cod. matheus): B add publicanus | B om Matthias (cod. mathias) qui di. Iu. | et frater eius: ita C, nec aliter ut videtur AB, in quibus et marcus legi suspicatus eram | B Mazim. et pro et Mazim. | C: Haec -- qui fuerunt adducti: Ioh. evang. Petr. Andr. Iac. Zebedei, Paul. Luc. Bartho. Barn. Math. publicanus, Sim. Chana. Iud. et frater eius, Nichod. Ma. et alii mu. quos nominare non possumus.

⁹ C: Tunc -- suis: Videte hoc; quid ita vos omnes Hierusalem venistis -- O regina, certe nobis est necesse inquirere a te hoc quod a nobis inquiris, quia, ut firmiter credo, non est aliquis ex nobis qui sciat qua de causa Hierusalem venimus; quia hodie fui Antiochiae et cum tanta velocitate huc veni et ductus sum, quia etiam interim aliquid nec dicere nec cogitare potui. Similiter et omnes manifeste dixerunt de quo loco sive de qua regione adducti fuerant. Tunc unusquisque eorum haec audiens valde cepit mirari.

Antiochiae; modo vero sum hic. Dixerunt omnes manifeste locum ubi fuerant illo die. Qui ammirati sunt universi, quod ibi aderant, haec audientes. ¹⁰ Dixit eis beata Maria: Ego filium meum rogavi, antequam sustineret passionem, ut ipse et vos essetis ad obitum meum; et annuit mihi hoc donum. Unde sciatis quod die crastina erit transitus meus. Vigilate et orate mecum, ut, quando venerit dominus ad animam meam suscipiendam, vigilantes vos inveniat. Tunc omnes promiserunt se vigilare. Et vigilaverunt et adoraverunt per totam noctem cum psalmodiis et canticis cum magnis luminariis.

¹¹ Adveniente die dominica hora tertia, sicut spiritus sanctus descendit super apostolos in nube, ita descendit Christus cum multitudine angelorum et accepit animam suae matris dilectae. Nam talis illustratio fuit et odor suavitatis et angeli cantantes cantica canticorum, ubi dicit dominus: Sicut lilium inter spinas, sic amica mea inter filias, quod omnes qui aderant ibi ceciderunt in facies suas, sicut ceciderunt apostoli quando Christus transfiguravit se coram eis in monte Thabor, et per integram horam et dimidiam nullus exurgere potuit. ¹² Sed recedente lumine simulque cum ipso lumine assumpta est in celum anima beatæ Mariae virginis cum psalmodiis, hymnis et canticis

¹⁰ C: Dixit iterum regina ad eos: Ego dominum et fil. meum (h. l. plura desunt) quia hodie anima mea separabitur a corpore. Et ostendit eis palmam quam dominus per angelum suum sibi miserat de celo, dixitque eis: Vigilate -- ut cum venerit filius meus et dominus meus, vigilantes vos mecum inveniat. Tunc unusquisque ipsorum promisit -- canticis spiritualibus.

¹¹ quod omnes: B et omnes | A qui ibi aderant ibi | quando Christus usque exurgere (A se erigere) potuit: haec B praebet; A pleraque male om. C: Veniente hora tertia ipsius diei sicuti sp. sa. apparuit in nube suis discipulis, scilicet Petro, Iacobo et Iohanni, quando transfiguratus est, ita et tunc apparuit atque descendit Chr. cum -- dilect. matr. Et tunc omnis terra tremuit; facta fuit illustratio et claritas adventus Christi cum odore suavitatis, quod unusquisque eorum ibi antantium ceciderit in facies suas; quando dominus transfiguratus est coram eis, audiebant canticum angelicum cantare: Sicut lilium inter spinas, sic amica mea inter filias, et . . . (decem fere litterae) una hora et dimidia prae nimia claritate, et nullus ipsorum se erigere potuit. Sic singula, sed vix recte.

¹² simulque: B simul | virginis cum ps. hy. et canticis (cod. cantica) cantic.:

canticorum. Et ascendente nube omnis terra contremuit, et in uno momento obitum sanctae Mariae omnes Hierosymitani aperte viderunt.

¹³ Et illa eadem hora introivit Satanas in illos et ceperunt cogitare quid de corpore eius facerent. Et acceperunt arma ut corpus eius arderent et apostolos interficerent, quia de ea exierant dispersiones Israel, propter peccata eorum et congregationem gentium. Sed caecitate percussi sunt, percutientes capita sua per parietes et percutientes se invicem. ¹⁴ Tunc apostoli tanta claritate perterriti, levantes se cum psalmodio corpus sanctum de monte Sion ferebant in valle Iosaphat. Sed venientes media via, ecce quidam Iudaeus, Ruben nomine, sanctum volens feretrum in terra iactare cum corpore bea-

haec om B | ascendente nube ex B; A discedente lumine | omnis terra contr. etc.: B omnes contremuerunt et uno momento obiit virgo Maria et omnes Hier. aperte vid. C: Sed recedente simul cum -- est ipsa anima be. Ma. virginis in caelum cum psalm. et canticis spiritualibus. (Nil praeterea.)

¹³ de ea (cf. etiam C): B de eis | congregationem: ita scriptum est; nimis verba propter pecc. eorum et congr. gent. auctor libelli addidit ut commentaretur quod de dispersione Isr. dictum erat. | se invicem: B add et mortui sunt. C: Tunc iterum introivit sathanas in populo Iudaeorum et ceperunt -- facerent, quia, ut ipsi dicebant, de ipsa exierat dissensio Iudaeorum: propterea volebant eius sanctissimum corpus destruere atque comburere. Tunc ceperunt facere incantationes quam plurimas, et insimul se convenire et taliter facere volebant ut memoria beatae Mariae virginis non haberetur in terra. Et acceptis armis credebant se facere insultum in discipulos domini et per vim capere corpus gloriae virginis Mariae, quia ipsum penitus volebant delere atque comburere. Et divino iudicio ac divina vindicta, statim ut ceperunt iter ad faciendum hoc quod cogitaverant, in ipso momento ceperunt se invicem cum ipsis armis percutere atque occidere; et tanquam furiosi et maligni percutiebant capita per muros et parietes, et super ipsos versare eorum rabies (extrema corrupta).

¹⁴ apostoli ex B (et C); A enim | perterriti etc.: B illuminati levaverunt corpus beatae Mariae virginis cum psalmodia de mo. Si. et fereb. | in valle: ita A, similiterque infra (scripturam B codicis non adnotavi) | B Iosapha (sed post etiam Iosaphat habet). C: Tunc ap. pert. tant. clar. levantes [se?] cum magna fiducia et cum magno honore atque gaudio, cum psalmodiis, hymnis et canticis spiritualibus ceperunt portare sanctissimum corp. de monte Sion in vallem Iosaphat. Et dum venissent circa mediam viam itineris quod ceperant, ecce quid. Iud. scriba venit de tribu Dan, nomine Ruben, qui volebat et cogitabat sanctissimum corpus in terra iacere. Set (sic) divina dei iudicio, dum ipse Iudaeus porrigeret manus versus corpus sanctae dei genitricis Mariae, illi cito manus eius usque ad cubitum aruerunt, et nullo modo valebat ad se trahere.

tae Mariae. Sed manus eius aruerunt usque ad cubitum; nolendo volendo usque in valle Iosaphat descendit plorans et lugens, quia manus eius erant erectae ad fere-trum, et non valebat manus suas ad se retrahere. ¹⁵ Et coepit rogare apostolos ut per orationem eorum salvaretur et Christianus efficeretur. Tunc apostoli flectentes genua rogaverunt dominum ut eum solveret. Quo sanato eadem hora, gratias referens deo et osculans pedes reginae omnium sanctorum et apostolorum, in ipso loco baptizatus est, et coepit praedicare nomen dei nostri Ihesu Christi.

¹⁶ Tunc apostoli cum magno honore posuerunt corpus in monumento, flendo et canendo prae nimio amore et dulcedine. Et subito circumfulsit eos lux de celo, et cadentes in terram, corpus sanctum ab angelis in celum est assumptum.

¹⁷ Tunc beatissimus Thomas subito ductus est ad montem oliveti et vidit beatissimum corpus petere celum, coepitque clamare et dicere: O mater sancta, mater benedicta, mater immaculata, si inveni gratiam modo, quia video te, laetifica servum tuum per tuam misericordiam, quia ad celum pergis. Tunc zona, qua apostoli corpus

¹⁵ *solveret*: ita (non *salvaret*) A, nec aliter C | *sanato*: ita scriptum esse videtur, et confirmatur C codicis scriptura. C: *Tunc ille cepit rog. sanctos app. dei et eis firmiter promittere quia, si per orationem eorum salvaretur, absque mora efficeretur Christianus. Tunc omnes app. - - reginam ut eum solveret. Et sanatus est eadem hora, et cepit cum magno gaudio osculari pedes virginis et pedes omnium apostolorum, et statim in illo loco baptizatus est. Deinde cepit praed. nom. domini no. I. Chr.*

¹⁶ C: *Amplius autem portaverunt sanctissimum corpus in valle Iosaphat, et ibi ipsum collocaverunt cum omni honore, flendo - - et cadens (?) in terra sanct. corp. - assumpt. est.*

¹⁷ *coepitque cl. et dic. O mater* ex B sunt; A *clamare coepit* (videtur antea inter et vidit excidisse ut) circa eam: *Mater* | *quia video te* ex B; A *te videntis* (videndi?) | *quia ad celum pergis* ex B; A *adscendentem*. C: *Tunc beatus Thomas cum ascenderet in montem oliveti, vidit corpus sanctae dei genitricis celum petere; cepit clamare flendo voce magna: Mater sancta, ma. imma. ma. bened. venio te videre; quomodo me dimittis, quia video te in celum ascendere? Per tuam sanctam miseric. sanctifica me filium tuum. Tunc illa gloriosa virgo Maria exaudivit*

sanctissimum praecinxerant, beato Thomae de celo iactata est. Quam accipiens et osculans eam ac deo gratias referens venit iterum in valle Iosaphat. ¹⁸Invenit omnes apostolos et aliam turbam magnam ibi pectora sua percutientes prae claritate quam viderant. Qui videntes se invicem et osculati, beatus Petrus dixit ad eum: Vere semper durus et incredulus fuisti, quia pro incredulitate tua non placuit deo ut esses nobiscum ad sepeliendam matrem salvatoris. Ille vero percutiens pectus suum dixit: Scio autem et firmiter credo quia malus homo et incredulus semper fui; veniam igitur peto ab omnibus vobis de duritia et incredulitate mea. Et omnes oraverunt pro eo. ¹⁹Tunc dixit beatus Thomas: Ubi posuistis corpus eius? Qui digito sepulcrum monstraverunt. Ille vero dixit: Non est ibi corpus quod dicitur sanctissimum. Tunc ait beatus Petrus ad eum: Iam alia vice resurrectionem nostri magistri et domini credere noluisti nobis, nisi digitis tuis palpares et videres; quomodo credes nobis ut corpus sanctum hic esset? Adhuc ille affirmat dicens: Non est hic. Tunc quasi irati ad sepulcrum accesserunt, quod in petra erat cavatum novum, tuleruntque lapidem; corpus

eum et misit sibi de celo zonam de qua sancti app. praecinxerant eam. Quam acc. et osc. et magnas grat. deo referens venit in valle Io.

¹⁸ *quia malus homo etc.: B quia malus sum et durus et incredulus et semper etc. | igitur ex B; A om. C: Ibi invenit omn. app. et illam turb. magn. percutientes corpora sua prae nimia clar. qu. vid. Et videntes beatum Thomam cum gaudio osculati sunt eum, dixitque ad eum be. Pe. - et quia incredulitas tua non placuit deo, ideo nobiscum non fuisti ad sep. matr. domini salvatoris. Ille vero percutiebat pe. su. et dicebat: Vere scio et - malus sum et incr. Veniam peto deo et suae sanctae matri et omnib. vob. propter incredulitatem meam. Et omn. statim ceperunt orare pro eo.*

¹⁹ *C: Tunc bea. Th. dix. eis - corp. sanctae virginis Mariae? Qui cum digitis demonstrabant eius sepulcr. - est hic illud quod dicitis neo quod esse creditis. Respondit ei be. Pe.: Alii vice resu. dom. nostri Ihe. Chr. cred. no. nisi dig. tu. plagas eius tetigisses et oculis tuis eum vidiasses. Quomodo nunc credere poteris quod sanctiss. corp. hic sepultum fuisset. Adhuc ipse magis affirmabat eis dicendo - Tunc illi qu. ir. cucurrerunt ad monumentum sanctae dei genitricis et sustulerunt lapidem qui superpositus fuerat suo sancto et glorioso sanctissimo monumento. Et respicientes in monumentum, et (sic) nihil viderunt nisi solummodo lapidem qui erat*

vero non invenerunt, nescientes quid dicerent, quia victi erant sermonibus Thomae. ²⁰ Deinde beatus Thomas referebat eis quomodo missam cantabat in India; indutus adhuc erat vestimenta sacerdotalia. Verbum dei ille nesciens in monte oliveti ductus erat et vidit sanctissimum corpus beatæ Mariæ in celum ascendere, et oravit eam ut benedictionem ei daret. Exaudivit deprecationem illius et iactavit illi zonam suam, qua praecincta erat. Et ostendit illam zonam cunctis. ²¹ Videntes autem apostoli cingulum quod illi praecinxerant, glorificantes deum veniam petierunt omnes beato Thomae propter benedictionem, quam dedit illi beata Maria et propterea quod vidit corpus sanctissimum celos ascendere. Et benedixit eos beatus Thomas et dixit: Ecce quam bonum et quam iucundum habitare fratres in unum.

²² Et nube qua ibi advecti sunt, eadem nubes revexit unumquemque in locum suum, sicut Philippus quando baptizavit eunuchum, sicut legitur in actibus apostolo-

plenus manna; quoniam illud monumentum abscissum erat de petra. Propterea quia inveniebant sanctum monumentum vacuum, (sequitur non manna?) interrogabant quid dicere deberent beato Thomae.

²⁰ C: Postquam vero be. Thom. vidit eos stupentes, exultantes et nescientes quid de sepulto corpore dicerent, eis taliter blande loqui cepit: Fratres mei et domini mei, audite. Hodie cantari missam in Indiam (sic) et adhuc sum indutus veste sacerdotali sicut ibi fui. Nescio qualiter huc veni vel adductus sum; sed statim dum incepit ascendere (videtur nonnihil desiderari), et rogavi eam ut benedictionem mihi daret. Tunc ipsa exaudivit me et meam audivit deprecationem. Unde ipsa regina et domina mea statim misit ad me zonam suam, quam (sic) praecincta erat. Et ostendit eis. | verbum: ita A, non verbo

²¹ C: Videntes app. cingulum quo praecinxerant sanctissimum corpus virginis Mariæ, glorificaverunt deum et veniam -- beati Thomae de hoc quod ei dixerant, et quia ipse gloriosus apostolus meruerat [videre] sanctissimum corp. celos ascendere et etiam cingulum acceperat sanctae dei genitricis sibi per angelum de celo missum. Et rogabant omnes ibi adstantes apostolum ut veniam eis daret et benedictionem. Tunc be. Thom. cepit flere et cum magno gaudio benedicebat [eos] atque dicebat: Ecce -- in unum.

²² Et ita et: B ita | ubi erant primo ex B; A om. C: Et statim in ipsa hora unusquisque ipsorum apostolorum cum eadem nube cum qua adductus fuerat remeavit sive reversus est ad suum locum proprium. Et sicut legitur in actibus app. de Philippo qui baptizavit eunuchum et statim rediit ad suum locum; similiter Aba-

rum; et sicut Abacuc propheta portavit victum Danieli qui erat in lacu leonum et cito reversus fuit in Iudaeam. Et ita et apostoli cito reversi sunt ubi erant primo ad populum dei praedicandum. ²³ Nec mirum talia eum facere, qui clauso utero intravit et exivit de virgine, qui ianuis clausis ad discipulos intravit, qui surdos audire fecit, mortuos suscitavit, leprosos mundavit, qui caecos illuminavit et alia multa mirabilia fecit. Hoc credere non est dubium.

²⁴ Ego sum Ioseph qui corpus domini in meo sepulcro posui et ipsum resurgentem vidi, et templum eius sacratissimum beatam Mariam semper virginem ante ascensionem et post ascensionem domini semper custodivi, et in pagina et in pectore meo quae praecesserunt de ore dei, et quomodo supradicta gesta sunt dei crisi. Et notum feci omnibus Iudaeis et gentibus ea quae oculis vidi et auribus audiui, et usque dum vixero praedicare non desistam.

cuc, qui deportavit victum Danieli et cito reversus est in Iudaeam, et unusquisque apostolorum citissime reversus est ad praedicandum populum dei in loco illo ubi prius fuerat missus sive constitutus vel praedeterminatus.

²³ Nec mirum etc.: B Neo mirum est talia credere, quia ianuis clausis etc. C: Nec mirum est talia credere, quia ille clauso utero virginis intravit et semper custodivit incorruptam (ita scribere poterat auctor, nisi mavis incorruptelam) ac servavit, et tertia die resurrexit, et clausis ianuis suis manifesto discipulis apparuit atque cum eis locutus fuit, qui surdos fecit aud., mort. susc., cecos illum., lepr. mund., in Chana Galileae de aqua vinum fecit.

²⁴ ipsum ex B; A om | vidi; B audiui et vidi | et templum usque semp. virginem: ita textus corruptus restituendus videbatur | ante ascens. et post ascens. dom. semp. custodivi: B et sepulcrum ante ascens. semp. custod. | Et in pagina usque crisi ex B; A pleraque corrupte | desistam ex B; A desisto | assidue ut sit etc.: B ut pro nobis ad dominum intercedat, cui est honor et glor. in sec. seculorum, amen. C: Quia ego Ioseph, qui corpus domini nostri Ihesu Christi in meo sep. posui et post eius resurrectionem ipsum vidi et cum eo locutus fui; qui postea suam piissimam matrem in domo meo usque ad assumptionem suam in celis custodivi et pro posse meo servavi; qui etiam de suo sancto ore multa secreta audire et videre merui, quae in pectore meo scripsi et continui. Ea quae oculis meis vidi et auribus audiui de sua sancta et gloriosa assumptione, fidelibus Christianis et deum timentibus scripsi, et dum vixero haec praedicare, dicere, scribere omnibus gentibus non desistam. Et sciat unusquisque Christianus, quod ille qui hoc scriptum secum habuerit vel in domo sua, sive sit clericus vel laicus vel femina, diabolus non nocet ei, eius filius non erit lunaticus vel daemoniacus nec surdus nec cecus; in

Cuius assumptio hodie per universum mundum veneratur et colitur, ipsam precemur assidue ut sit memor nostri ante piissimum suum filium in celo, cui laus est et gloria per infinita secula seculorum, amen.

domo eius non [fero est magna in . pit], morte subitanea non peribit; de quacunque tribulatione clamaverit ad eam, exaudietur, atque in die obitus sui cum suis sanctis virginibus in suo adiutorio eam habebit. Deprecor ego assidue ut ipsa piissima ac misericordissima regina semper sit [memor] mei et omnium in se credentium ac sperantium ante piissimum filium suum dominum nostrum Iesum Christum, qui cum patre et spiritu sancto vivit et regnat deus per infinita secula seculorum, amen. Subscriptum est: Explicit transitus beatæ Mariæ virginis. Sit pax legenti, sit gratia digna petenti. Qui legerit hunc sermonem, salvetur.

VII. TRANSITUS MARIAE. B.

INCIPIIT TRANSITUS BEATAE MARIAE. *

I. (II.)

¹Igitur cum dominus et salvator Iesus Christus pro totius seculi vita confixus clavis crucis penderet in ligno, vidit circa crucem matrem stantem et Iohannem evangelistam, quem prae ceteris apostolis peculiariter diligebat, eo quod ipse solus ex eis virgo esset in corpore. Tradidit

* Ita cod. Ven., nisi quod additum habet *cum laetitia*. In Maxima Biblioth. vet. patr. II, 2. pag. 212. tituli loco legitur: Sancti Melitonis episcopi Sardensis de transitu virginis Mariae, liber. Quem titulum excipit caput primum, quod sic habet: *Melito servus Christi, episcopus ecclesiae Sardensis, venerabilibus in domino fratribus Laodiceae constitutis in pace salutem. Saepe scripsisse me memini de quodam Leucio qui nobiscum cum apostolis consecratus alieno sensu et animo temerario discedens a via iustitiae plurima de apostolorum actibus in libris suis inseruit: et de virtutibus quidem eorum multa et varia dixit, de doctrina vero eorum plurima mentitus est, asserens eos aliter docuisse et stabiliens quasi ex eorum verbis sua nefunda argumenta. Nec solum sibi sufficere arbitratus est, verum etiam transitum beatae semper virginis Mariae genitricis dei ita impio depravavit stylo, ut in ecclesia dei non solum legere sed etiam nefas sit audire. Nos ergo vobis petentibus quae ab apostolo Iohanne audivimus, haec simpliciter scribentes vestrae fraternitati direximus, credentes non aliena dogmata ab haereticis pullulantia, sed patrem in filio, filium in patre, deitatis et indivisae substantiae trina manente persona; neque duas hominis naturas conditas, bonam scilicet et malam, sed unam naturam bonam a deo bono conditam, quae dolo serpentis est vitata per culpam, et Christi est reparata per gratiam.*

Quibus praemis caput II. incipit: *Igitur cum dominus*

¹ dominus: MB dom. noster | matrem: MB add suam | ex eis virgo esset: MB

igitur ei curam sanctae Mariae, dicens ad eum: Ecce mater tua, et ad ipsam inquit: Ecce filius tuus. ²Ex illa hora sancta dei genitrix in Iohannis cura specialius permansit, quamdiu vitae istius incolatum transegit. Et dum apostoli mundum suis sortibus in praedicatione sumpsissent, ipsa in domo parentum illius iuxta montem oliveti consedit.

II. (III.)

¹Secundo itaque anno postquam Christus devicta morte caelum conscenderat, die quadam desiderio Christi Maria aestuans lacrimari sola intra hospitii sui receptaculum coepit. Et ecce angelus magni luminis habitu resplendens ante eum adstitit et in salutationis verba prosiluit dicens: Ave benedicta a domino, suscipe illius salutem qui mandavit salutem Iacob per prophetas suos. Ecce, inquit, ramum palmae; de paradiso domini tibi attuli; quem portare facies ante feretrum tuum, cum in die tertia assumpta fueris de corpore. Ecce enim expectat te filius tuus cum thronis et angelis et universis caeli virtutibus. ²Tunc Maria dixit ad angelum: Peto ut congregentur ad me omnes apostoli domini Iesu Christi. Cui angelus: Ecce, inquit, hodie per virtutem domini mei Iesu Christi omnes apostoli ad te venient. Et ait illi Maria: Rogo ut mittas super me benedictionem tuam, ut nulla potestas inferni occurrat mihi in illa hora qua anima mea fuerit egressa de corpore, et ne videam principem tenebrarum. Et ait angelus: Potestas quidem inferni non

ex ipsa virgo degeret | *sanctae Mariae*: MB *sanct. virginis matris Mar.* | *ad ipsam inquit*: MB *ad illam inquit* | ² *Ex illa*: MB *Et ex illa* | *in praedicatione*: cod. Ven. *de praed.* | *in domo*: MB (?) *domo*

II. ¹ *Secundo itaque*: MB *Sec. it. et vicesimo* | *die quadam*: MB *cum d. qu.* | *Christi*: cod. Ven. *omittit* ! *Maria aestuans etc.*: MB *succensa Maria sola intra domus istius recept. lacrymaretur. ecce* | *in sal. verb. prosiluit*: MB *salutationis verba persolvit* | *bened. a dom.*: MB *bened. domino* | *suscip. illius salutem*: cod. Ven. *suscipiens salutem* | *de parad. domini*: MB *de par. dei* | *expectat te*: cod. Ven. *te om* | ² *peto ut*: MB *peto abs te ergo ut* | *apost. domini*: MB *add mei* | *Cui angelus*: MB *add dixit* | *apostoli ad te*: MB *apost. assumpti huc ad te* | *Et ait*.

nocebit tibi; benedictionem autem aeternam dedit tibi dominus deus tuus, cuius ego servus sum et nuntius: non videndi autem principem tenebrarum effectum non a me tibi dandum existimes, sed ab illo quem in tuo utero baiulasti: ipsius enim est potestas omnium in secula seculorum. Haec dicens angelus cum magno splendore discessit. ³Palma autem illa fulgebat nimia luce. Tunc Maria exuens se induit melioribus vestimentis. Et accipiens palmam, quam susceperat de manu angeli, egressa in montem oliveti coepit orare et dicere: Non ego fueram digna, domine, suscipere te, nisi tu misertus fuisses mei; sed tamen ego custodivi thesaurum quem commendasti mihi. Ideo peto a te, rex gloriae, ut non noceat mihi potestas gehennae. Si enim caeli et angeli ante te tremunt quotidie, quanto magis homo de terra conditus, cui nihil erit boni nisi quantum acceperit a tua pia largitate. Tu es, domine, deus semper benedictus in secula. Et haec dicens reversa est in hospitium suum.

III. (IV.)

¹Et ecce subito, dum praedicaret sanctus Iohannes in Epheso, die dominica, hora diei tertia, terrae motus factus est magnus, et nubes elevavit eum et suscepit eum ab oculis omnium, et adduxit eum ante ostium domus ubi erat Maria. Et pulsans ostium, statim ingressus est. Cum autem videret eum Maria, exultavit in gaudio et dixit: Rogo te, fili Iohannes, memor esto verborum domini mei

ang.: MB *Aut autem ang. ad eam* | *a me tibi dandum*: cod. Ven. *a me datum* | *in tuo utero*: MB *tu in sancto tuo utero* | *Haec dicens*: MB *Et h. dic.* | ³ *Palma autem illa fulgebat nimia luce*: haec cod. Ven. *nimia luce* omisis post *vestimentis* habet. | *exuens se ind. mel. vest.*: MB *exuens se prioribus indumentis induit meliora* | *egressa etc.*: MB *egressa est in m. ol. et coepit* | *thesaurum*: MB *add tuum* | *ideo*: MB *ideoque* | *nihil erit*: MB *nihil residet* | *pia largitate*: MB *bonitate* | *domine deus*: MB *enim dominus deus* | *Et haec dicens*: MB *Et cum haec dixisset*

III. ¹ *sanctus*: MB *beatus* | *erat Maria*: MB *erat virgo deipara Maria* | *Cum videret etc.*: MB *cum autem videret eum sanctissima virgo Maria* | *verborum* -- *quibus*: eod. Ven. *verbo* (correctum est *verbi*) -- *qui* | *dom. mei I. Chr.*: MB *do-*

Iesu Christi, quibus commendavit me tibi. Ecce enim in die tertio, cum recessura de corpore sum, audivi consilia Iudaeorum dicentium: Expectemus diem quando morietur illa quae portavit illum seductorem, et corpus eius igni comburamus. ²Vocavit ergo sanctum Iohannem et introduxit eum in secretarium domus, et ostendit ei vestimentum sepulturae suae et palmam illam luminis, quam acceperat ab angelo, monens eum ut illam faceret ferri ante lectum suum cum iret ad monumentum.

IV. (V.)

Cui sanctus Iohannes ait: Quomodo ego solus tibi parabo exequias, nisi venerint fratres et coapostoli domini mei Iesu Christi ad reddendum honorem corpusculo tuo? Et ecce subito per imperium dei omnes apostoli de locis in quibus praedicabant verbum dei elevati in nube rapti sunt, et depositi sunt ante ostium domus in qua habitabat Maria. Et salutantes se invicem mirabantur dicentes: Quae causa est ob quam dominus nos hic congregavit?

V. (VI.)

Tunc omnes apostoli gaudentes unanimiter consum-

mini Ies. Chr. magistri tui | comm. me: MB me comm. | Ecce enim etc.: MB Ecce enim die tertio discessura sum de corpore; audivi autem consilium | Expectemus -- comburamus: cod. Ven. Expectamus -- comburatur | morietur illa: MB moriatur ² sanct. Iohannem: MB sanct. apostolum Io. | monens: MB praemonens | ferri: cod. Ven. ferre | cum iret ad: MB cum duceretur ad sepulturam et iret ad

IV. *sanctus Iohannes: MB beatus et dilectus apostolus Ioannes | tibi parabo: MB par. tibi domina | fratres etc.: MB fratr. mei, discipuli et coapost. dom. nostri Ies. Chr. | corpusculo tuo: cod. Ven. corpusculi tui | Et ecce: MB Et factum est. et ecce | dep. sunt ante: MB om sunt | Maria: MB add domini mater | dominus: cod. Ven. om | congregavit: MB in unum congr. | congregavit: MB addita habet haec: Advenit autem cum eis Paulus, ex circumcisione conversus, qui assumptus fuerat cum Barnaba in ministerium gentium. Cumque inter eos esset pia contentio quis ex eis prior oraret ad dominum ut ostenderet illis causam ipsorum, et Petrus Paulum hortaretur ut prior oraret. Paulus respondit dicens: Tunc est istud officium, primum inchoare, maxime cum sis electus a deo columna ecclesiae, et tu praecedis omnes in apostolatu: meum autem minime; nam ego minimus sum omnium vestrum, et tanquam abortivo visus est mihi Christus; nec me vobis aequare praesumo, tamen gratia dei sum id quod sum.*

V. *gaudentes: MB add super humilitate Pauli*

maverunt orationem suam. Et cum dixissent Amen, ecce subito venit beatus Iohannes et indicavit eis omnia haec. Ingressi vero apostoli domum invenerunt Mariam et salutarunt eam dicentes: Benedicta tu a domino, qui fecit caelum et terram. Quibus illa ait: Pax vobiscum sit, fratres dilectissimi. Quomodo huc venistis? Qui narraverunt ei quomodo unusquisque ab spiritu dei elevati in nube et depositi ibidem advenissent. Quibus illa dixit: Non me fraudavit deus conspectu vestro. Ecce ingrediar viam universae terrae, nec dubito quod nunc dominus vos huc adduxerit in solatium ferendo angustias quae venturae sunt mihi. Nunc ergo deprecor vos ut sine intermissione omnes unanimiter vigilemus, usque in illam horam qua dominus veniet et ego sum recessura de corpore.

VI. (VII.)

Cumque circuitu consedissent consolantes eam, ubi triduo in dei laudibus vacarent, ecce die tertia circa horam tertiam diei super omnes qui erant in domo illa sopor irruit, et nullus omnino vigilare potuit nisi soli apostoli et tres tantummodo virgines quae ibidem erant. Et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, et splendor magnus in locum illum descendit, et erant angeli hymnum dicentes et collaudantes dominum. Tunc salvator locutus est dicens: Veni preciosissima margarita, intra receptaculum vitae aeternae.

Et cum dixissent: MB *Et cum finem orationis fecissent et dix. | venit beat. Ioh.:* MB *venit ad eos deo dignus apostolus Ioannes | vero:* MB *ergo | Mariam:* MB *matrem domini nostri Mariam | dilectissimi. Quomodo:* MB *electi a domino. Et interrogavit eos dicens: Quomodo | Qui:* MB *add illico | unusquisque:* MB *add ex ipsis, tum pergit: a spir. dei elevatus i. n. et depositus | Quibus illa etc.:* MB *Quibus ipsa dixit: Dominus vos huc adduxit in solatium ferendum ang. | veniet:* MB *venturus est | sum recessura etc.:* MB *de corp. hoc sum recessura*

VI. *Cumque etc.:* MB *Cumque consedissent et consol. eam triduo in dei laud. perstitissent | sopor:* MB *repente sopor | quae ibidem erant:* MB *quae sacrae virginis comites erant | Christus:* MB *om | Veni:* MB *add electa mea | intra:* MB *add in*

VII. (VIII.)

¹Tunc Maria prostravit se in pavimento adorans deum et dixit: Benedictum nomen gloriae tuae, domine deus meus, qui dignatus es me ancillam tuam eligere et arcanum tuum mysterium mihi commendare. Memor igitur esto mei, rex gloriae: tu enim scis quia in toto corde meo dilexi te et custodivi thesaurum creditum mihi. Suscipe me itaque famulam tuam, et libera me a potestate tenebrarum, ut nullus Satanae impetus occurrat mihi nec videam tetros spiritus obviantes mihi. ²Cui salvator respondit: Cum ego missus a patre pro salute mundi fuisssem suspensus in cruce, ad me princeps tenebrarum venit; sed dum nullum sui in me operis vestigium invenire praevaluit, victus et conculcatus abscessit. Tu ubi videbis eum, videbis quidem lege humani generis, per quam sortita es finem mortis; non autem nocere potest tibi, quia tecum sum ut adiuvem te. Veni segura, quia expectat te caelestis militia, ut te introducat ad paradisi gaudia. ³Et haec dicente domino exurgens Maria de pavimento accubuit super lectum suum, et gratias agens deo emisit spiritum. Viderunt autem apostoli animam eius tanti candoris esse ut nulla mortalium lingua digne possit effari: vincebat enim omnem candorem nivis et universi metalli et argenti radiantis magna luminis claritate.

VIII. (IX.)

¹Tunc salvator locutus est dicens: Surge Petre et ac-

VII. ¹ *adorans deum et*: MB *ad. dominum, quae* | *domine*: cod. Ven. om | *ancill. tuam*: MB *humillimam anc. tuam* | *arc. tuum myst.*: MB *arc. tui mysterii* | *thesaurum* (cod. Ven. add *traditum vel*) *cred. mihi*: MB *thes. a te mihi cr.* | *Suscipe* etc.: MB *Susc. itaq. me domine ancillam tuam* | *obv. mihi*: MB *occursantes* | ² *abscessit* etc.: MB *abscessit.* | *Vidi, et tu ergo videbis eum quidem communi lege humani generis per quam sortiris f. m., nocere autem non poterit tibi, quia nihil in te habet, et quia tecum sum ut eruiam te.* | *Veni igitur iam segura* | *caelestis*: MB add *vitae* | *introducatur ad*: MB *introducatur in* | *Maria*: MB *beatissima virgo* | *deo*: MB *domino deo* | *animam* etc.: MB *tantum lucis candorem ut* | *luminis*: MB om

VIII. ¹ *Petre*: MB *Petre, tu et reliqui apostoli* | *et accipe* etc.: MB *et cor-*
Apocalyps. apocryph. ed. Tischendorf.

cipe corpus Mariae et dimitte illud in dextram partem civitatis ad orientem; et invenies ibi monumentum novum, in quo ponetis eam, et expectate donec veniam ad vos.
²Et haec dicens dominus tradidit animam sanctae Mariae Michaeli, qui erat praepositus paradisi et princeps gentis Iudaeorum; et Gabriel ibat cum illis. Et statim salvator caelo est receptus cum angelis.

IX. (X.)

¹Tres autem virgines quae ibidem erant et vigilabant susceperunt corpus beatae Mariae, ut lavarent illud more funeris. Cumque spoliassent illam vestibus suis, sacrum corpus illud tanta claritate resplenduit, ut tangi quidem posset pro obsequio, videri autem species prae nimia luce coruscante non posset: nisi domini splendor apparuit magnus, et sentiebatur nihil, corpus dum lavaretur mundissimum et nullo humore sordis infectum. ²Cumque vestissent eam linteis mortalibus, paulatim lux illa obscurata est. Et erat corpus beatae Mariae simile floribus lilii, et odor suavitatis magnae egrediebatur ex ea, ita ut ei similis suavis inveniiri nulla posset.

X. (XI.)

¹Tunc igitur sanctum corpus imposuerunt feretro dixeruntque ad invicem apostoli: Quis palmam hanc ante feretrum eius portabit? Tunc Iohannes ait ad Petrum:

pus Mariae dilectae meae accipite et deferte illud | invenies ibi: MB invenietis | ponetis etc.: MB ponentes eam expectate

² *sanct. Mariae: MB sanct. matris suae Mar. | Michaeli: MB add archangelo suo | erat: MB est | Iudaeorum: MB Hebraeorum | Gabriel: MB add archangelus | cum illis: MB cum ea | Et statim: MB Dominus autem salvator noster statim in coelum cum angelis receptus est.*

IX. ¹ *beatae Mariae etc.: MB beatissimae parentis Mariae, et laverunt illud funerum more | spoliassent: MB exuissent | nisi domini -- nihil, corpus dum etc.: haec si recte exscripta sunt, videntur vitio laborare. MB sic: et splendor app. magnus et nihil sentiebatur, dum lavaretur corpus mund. et nullo horrore sord. inf.*

² *linteis: MB add et indumentis | obscurata est: MB evanuit | corpus beatae Mar. simile: MB facies beatae genitricis Dei Mariae similis*

Tu [qui] praecedis nos in apostolatu, debes palmam hanc ante lectum ipsius [ferre]. Cui Petrus respondit: Tu solus ex nobis virgo es electus a domino, et tantam gratiam invenisti ut super pectus eius recumberes. Et ipse dum pro salute nostra in crucis stipite penderet, hanc tibi ore proprio commendavit. Tu igitur portare debes hanc palmam, et nos suscipiamus corpus illud ad portandum usque ad locum monumenti. ²Posthaec Petrus elevans: Accipite corpus, coepit cantare et dicere: Exiit Israel de Aegypto, Alleluia. Portabant autem cum eo ceteri apostoli corpus beatæ Mariae, et Iohannes palmam ferebat luminis ante feretrum. Ceteri vero apostoli canebant voce suavissima.

XI. (XII.)

¹Et ecce novum miraculum. Apparuit nubes super feretrum magna valde, sicut apparere solet magnus circulus iuxta splendorem lunæ; et angelorum exercitus erat in nubibus canticum suavitatis emittens, et resonabat terra a sonitu dulcedinis magnæ. Tunc egressus de civitate populus, fere quindecim milia, mirabantur dicentes: Quis est sonitus istæ tantæ suavitatis? ²Tunc stetit unus qui diceret illis: Maria exiit de corpore, et discipuli Iesu circa eam laudes dicunt. Et respicientes viderunt coronatum lectum magna gloria, et apostolos cantantes voce magna. ³Et ecce unus ex illis, qui erat princeps sacer-

X. ¹ [qui] ex MB est, item [ferre], sed MB habet ante feretrum merito ferre | Et ipse dum: MB Insuper dum ipse | et nos suscipiamus etc: MB et ego suscipiam ad sustinendum sacrosantum hoc et venerabile corpus usque ad

² Posthaec Petrus etc: MB Cui Paulus ait: Et ego, qui iunior sum omnium vestrum, portabo tecum. Cumque consensissent omnes, Petrus elevans a capite feretrum coepit psallere et dicere | Portabant autem etc: MB Sustinebat autem cum eo Paulus sacrum beatæ semper virginis Mariae corpus | palmam ferebat etc: MB ante feretrum præferebat palmam luminis | canebant: MB psallebant

XI. ¹ novum mirac.: MB nov. factum est mir. | nubes: MB corona nubis | emittens: MB emittentium | a sonitu: MB sonitu | milia: MB millia hominum | iste: MB om

² Maria exiit etc: MB Mar. mater Iesu exiit modo de | lectum: MB feretri lectulum

dotum Iudaeorum in ordine suo, repletus furore et ira dixit ad reliquos: Ecce tabernaculum illius qui nos turbavit et omne genus nostrum, qualem gloriam accepit? Et accedens voluit evertere feretrum et corpus ad terram deicere. Et statim aruerunt manus eius ab ipsius cubitibus et adhaeserunt lecto. Et elevantibus apostolis feretrum pars eius pendebat et pars eius haerebat ad lectum, et torquebatur supplicio vehementer ambulantis apostolis et psallentibus. Angeli vero qui erant in nubibus percusserunt populum caecitate.

XII. (XIII.)

¹Tunc princeps ille clamavit dicens: Deprecor te, sancte Petre, ne me despicias quaeso in tanta necessitate, quia tormentis magnis crucior valde. Memor esto quod, quando in praetorio ancilla ostiaria te recognovit et dixit ceteris ut calumniarentur tibi, tunc ego locutus sum pro te bona. Tunc respondens Petrus ait: Non est meum aliud dare tibi; si autem credideris toto corde in dominum Iesum Christum, quem ista portavit in utero, et virgo permansit post partum, clementia domini, quae larga pietate salvat indignos, dabit tibi salutem.

²Ad haec ille respondit: Numquid non credimus? Sed quid faciemus? Inimicus humani generis excaecavit corda nostra, et confusio operuit vultum nostrum ne confiteamur magnalia dei, maxime cum ipsi malediximus contra Christum clamantes: Sanguis eius super nos et super filios nostros. Tunc Petrus ait: Ecce haec maledictio eum nocebit qui infidelis ei permansit; converten-

¹ *repletus etc.*: MB *repl. est furore et ira et dixit* | *accepit*: MB *nunc accipit* | *ab ipsius cubitibus*: MB *a cubitis* | *lecto*: MB *lectulo* | *ad lectum*: MB *ad feretri lectulum* | *vehementer*: MB *vehementi* | *psallentibus*: MB *add Domino* | *in nubibus*: MB *in nube*

XII. ¹ *clamavit*: MB *clamabat* | *sancte*: MB *dilecte Deo* | *quaeso*: MB *om* | *aliud dare*: MB *auxiliari* | *quem ista etc.*: MB *quem in suo sancto utero haec, cui calumniatus es, virgo portavit, et post part. virg. perm.* | *quae larga -- indignos*: MB *et larga eius pietas quae salvat indignos*

² *Inimicus*: MB *quia inimicus* | *clamantes*: MB *palam clam.* | *Ecce haec etc.*:

tibus autem se ad deum misericordia non negatur. Et ille ait: Omnia credo quae mihi dicis; tantum deprecor, miserere mei, ne moriar.

XIII. (XIV.)

¹Tunc Petrus fecit stare lectum, et ait illi: Si credideris in toto corde in dominum Iesum Christum, solven-
tur a feretro manus tuae. Et cum haec dixisset, statim solutae sunt manus eius a feretro, et coepit stare pedibus suis; sed erant brachia eius arida, et non discessit ab eo supplicium. ²Tunc Petrus ait illi: Accede ad corpus et osculare lectum et loquere: Credo in deum et in dei filium, quem ista portavit, Iesum Christum, et credo omnia quaecunque locutus est mihi Petrus apostolus dei. Et accedens osculatus est lectum, et statim omnis dolor recessit ab eo, et sanatae sunt manus eius. ³Tunc coepit benedicere deum largiter et de libris Moysi testimonium reddere laudibus Christi, ita ut etiam ipsi apostoli mirarentur et flerent prae gaudio, laudantes nomen domini.

XIV. (XV.)

¹Petrus vero dixit ad eum: Accipe palmam hanc de manu fratris nostri Iohannis, et ingrediens civitatem invenies populum multum caecatum, et annuntia eis magna dei, et quicumque crediderint in dominum Iesum Christum, impones palmam hanc super oculos eorum, et videbunt; qui autem non crediderint, permanebunt caeci. ²Qui cum fecisset ita, invenit populum multum caecatum ita plangentem: Vae nobis, quia similes facti sumus So-

MB *Haec maled. iis solis nocebit qui infideles permanserint* | *mihi*: MB om | *deprecor, miserere mei ne*: MB *precor misere ne*

XIII. ¹ *lectum*: MB *lectulum* | *in toto*: MB *toto* | *et cum haec dix.*: MB *et cum dixisset*: *Hoc credo*

² *lectum et loquere*: MB *lectulum quoque et dic* | *lectum*: MB *lectulum* | *recessit*: MB *abcessit*

³ *benedicere*: MB *laudare et bened.* | *laudantes*: MB *addit sub illa*

XIV. ¹ *et videbunt*: MB *addit caeci* | ² *caecatum ita plang.*: MB *plangentem et dicentem* | *quia*: cod. Ven. *qui* |

domitis caecitate percussis. Nil superest iam nobis nisi ut pereamus. Cum autem audissent verba principis loquentis, qui sanus fuerat, crediderunt in dominum Iesum Christum, et inponente eo palmam super oculos eorum receperunt visum. Quinque ex eis permanentes in durtia cordis mortui sunt. Et egressus princeps sacerdotum ad apostolos retulit palmam, referens omnia quaecunque facta fuerant.

XV. (XVI.)

¹Mariam autem portantes apostoli pervenerunt ad locum vallis Iosaphat, quem ostenderat illis dominus, et posuerunt eam in monumento novo, et clauserunt sepulchrum. Ipsi vero sederunt ad ostium monumenti, sicut mandaverat eis dominus: et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, magnae claritatis radio coruscante, et dixit apostolis: Pax vobiscum. At illi respondentes dixerunt: Fiat misericordia tua, domine, super nos, sicut speravimus in te. ²Tunc salvator locutus est eis dicens: Antequam ascenderem ad patrem meum, pollicitus sum vobis dicens, quod vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede maiestatis suae, sedebitis et vos super thronos duodecim, iudicantes duodecim tribus Israhel. Hanc ergo ex tribubus Israhel elegi iussione patris mei ut inhabitarem in ea. Quid ergo vultis ut faciam ei? ³Tunc Petrus et alii apostoli dixerunt: Domine, tu praelegisti hanc ancillam tuam fieri immaculatum tibi thalamum, et nos famulos tuos in ministerium tuum. Omnia ante sae-

percussis: cod. Ven. *percussi* | *qui sanus fuerat*: scribendum potius videtur *santus pro sanus* | *quinque*: MB *Quicumque tantum* | *mortui*: MB *caeci mortui* | *omnia etc*: MB *omnia quae fuerant facta*

XV. ¹ *Christus*: MB *om* | *cum magna multitudine*: MB *cum innumerabili exercitu* | *sicut*: MB *quemadmodum*

² *cum sederit -- maiest. suae*: cod. Ven. *om* | *elegi etc*: MB *elegit iussio patris mei ut habitarem in ea*

³ *tu*: MB *om* | *famulos*: MB *servulos* | *in ministerium*: cod. Ven. *om in* |

cula praescivisti cum patre, cum quo tibi et spiritu sancto est una deitas aequalis et infinita potestas. Si ergo potuisset fieri coram gratiae tuae potentia, visum nobis fuerat famulis tuis rectum esse ut, sicut tu devicta morte regnas in gloria, ita resuscitans matris corpusculum tecum duceres eam laetam in caelum.

XVI. (XVII.)

¹Tunc salvator ait: Fiat secundum vestram sententiam. Et iussit Michaeli archangelo ut animam sanctae Mariae deferret. Et ecce Michael archangelus revolvit lapidem ab ostio monumenti, et ait dominus: Exsurge amica mea et proxima mea; quae non sumpsisti corruptionem per coitum, non patiaris resolutionem corporis in sepulchro. ²Et statim resurrexit Maria de tumulo, et benedicebat dominum, et provoluta ad pedes domini adorabat eum dicens: Non ego tibi condignas gratias possum reddere, domine, pro immensis beneficiis tuis, quae mihi ancillae tuae conferre dignatus es. Sit nomen tuum, redemptor mundi, deus Israhel, benedictum in saecula.

XVII. (XVIII.)

¹Et osculans eam dominus recessit, et tradidit animam eius angelis ut deferrent eam in paradysum. Et ait apostolis: Accedite ad me. Et cum accessissent, osculatus est eos et ait: Pax vobis; quomodo ego semper fui vobiscum, ita ero usque ad consummationem saeculi. ²Et statim cum haec dixisset dominus, elevatus in nube receptus est in caelum, et angeli cum eo, deferentes bea-

cum quo etc: MB *et spiritu sancto, cum quibus tibi est* | *si ergo etc:* MB *sic ergo visum nobis fuerat fam. tuis etiam rectum etc* | *ut sicut:* cod. Ven. *et sicut* | *tecum:* MB *tu tecum*

XVI. ¹ *vestram sententiam:* MB *verbum vestrum* | *iussit Michaeli:* MB *praecipit Michael* | *Et ecce etc:* MB *Et ecce repente Gabriel etc* | *Exsurge:* MB *Surge* | *quae non sumpsisti etc:* MB *quae non sensisti corr. per viri contactum non patieris etc* | ² *resurrexit:* MB *surrexit* | *reddere:* MB *rependere* | *immensis:* ita correctum editum in MB *impensis*

XVII. ¹ *osculans:* MB *osculatus* | *animam eius:* MB *eam* | *quomodo etc:* MB *quoniam ego semper vobiscum sum usque ad cons. saec.*

tam Mariam in paradisum dei. Apostolis autem susceptis in nubibus reversi sunt unusquisque in sortem praedicationis suae, narrantes magnalia dei et laudantes dominum nostrum Iesum Christum, qui vivit et regnat cum patre et spiritu sancto in unitate perfecta et in una divinitatis substantia in saecula saeculorum, Amen.

² *beatam Mariam: MB beatissimam Dei genitricem Mariam | apostolis etc: MB apostoli autem suscepti sunt a nubibus, et reversi sunt | magnalia dei: MB divina magnalia | in una: haec cod. Ven. om*

ADDITAMENTA

AD

ACTA APOSTOLORUM APOCRYPHA.

I. AD
ACTA ANDREAE ET MATTHIAE.

Codicis uncialis folio 2. scripta sunt haec¹:

..... ουση σφιγγη · ειπεν
.... υπωματι τω εν ουνω ο εγλυψα
αποκωλήθητι εκ του τοπου σου . και ε αρχι
ερεις . και υπωδιξον αυτοις . η εγω θε . . . και ευ
θυς ενεπηδησεν τη ωρα εκνηνη η σφηγξ . και αναλα

Quae lacunis expletis vitiisque correctis ita fere scribenda erunt: [τότε ὁ Ἰησοῦς ἐμβλέψας] τῇ ἐκ δεξιῶν οὔσῃ σφιγγί εἶπεν αὐτῇ· σοὶ λέγω τῇ ἐκτυπώματι τοῦ ἐν οὐρανῷ, ὃ ἐγλυψαν τεχνιτῶν χεῖρες, ἀποκολλήθητι ἐκ τοῦ τόπου σου, καὶ ἐλεγεῖν τοὺς ἀρχιερεῖς, καὶ ὑπόδειξον αὐτοῖς εἰ ἐγὼ θεός εἰμι. (Sect. 14.) Καὶ εὐθὺς ἐνεπήδησεν τῇ ὥρᾳ ἐκείνῃ ἡ σφίγξ, καὶ ἀναλαβοῦσα² ἀνθρωπίνην φωνὴν εἶπεν· ὦ μωροὶ υἱοὶ ἡλ, οἷς οὐκ ἤρκεσθη μόνον ἡ τύφλωσις τῆς καρδίας αὐτῶν, ἀλλὰ καὶ ἑτέρους θέλουσιν τυφλῶσαι ὥς (scriptum est - ...) καὶ αὐτοί, λέγοντες τὸν θεὸν εἶναι ἄνθρωπον. οὗτός ἐστιν ὁ ἐξ ἀρχῆς δούς τὴν πνοὴν αὐτοῦ ἐν πᾶσιν (codex ἐμ τᾶσιν), ὁ κινήσας πάντα τὰ ἀκίνητα· οὗτός ἐστιν ὁ καλῶν τὸν Ἀβραάμ, ὁ ἀγαπήσας τὸν υἱὸν αὐτοῦ Ἰσαάκ, ὁ ἐπιστρέψας τὸν ἀγαπητὸν

¹ Cf. Prolegg. pag. LIX. „Illud aegre fero quod aliquam fragmentorum partem non animadverti, quam Thilo ad sectiones 14 et 15 indicavit.“

² Quae sequuntur statim correctis vitiis manifestis dabimus.

αὐτοῦ Ἰακώβ εἰς τὴν γῆν αὐτοῦ· οὗτός ἐστιν ὁ κριτὴς ζώντων καὶ νεκρῶν· οὗτός ἐστιν ὁ ἐτοιμάζων μεγάλα ἀγαθὰ τοῖς ὑπακούουσιν αὐτόν (sic codex). μὴ πρόσχητέ μοι ὅτι ἐγὼ εἰμι ψήφινον (ita codex; scriptum est ψίφινον) εἰδῶλον· λέγω γὰρ ὑμῖν ὅτι καλλίονά εἰσιν τὰ ἱερὰ τῆς συναγωγῆς ὑμῶν. ἡμεῖς γὰρ ὄντες λίθοι, ὄνομα μόνον ἔδωκαν ἡμῖν ἱερεῖς ὅτι θεός· καὶ αὐτοὶ ἱερεῖς λειτουργοῦντες τῷ ἱερῷ καθαρίζουσιν ἑαυτοὺς φοβούμενοι τοὺς δαίμονας. ἐὰν γὰρ συνέλθωσιν γυναιξίν, καθαρίζουσιν ἑαυτοὺς ἡμέρας ἑπτὰ διὰ τὸν φόβον τοῦ μὴ εἰσελθεῖν αὐτοὺς εἰς τὸ ἱερὸν δι' ἡμᾶς, διὰ τὸ ὄνομα ὃ ἔδωκαν ἡμῖν ὅτι θεός. ὑμεῖς δὲ ἐὰν πορνεύσητε, αἴρετε τὸν νόμον τοῦ θεοῦ καὶ εἰσέρχεσθε εἰς³ τὴν συναγωγὴν τοῦ θεοῦ καὶ καθίζετε (codex καθήσεται. Ex reliquis codd. editum καθαρίζετε) καὶ ἀναγινώσκετε καὶ οὐκ εὐλαβεῖσθε (codex ευβλαβησθαι) τοὺς λόγους... Quae sequuntur, decisa membrana perierunt. Rursus pergitur [ὅ] γὰρ Ἀβραάμ το[σαῦτα ἔτη ἀπέθανεν πρὶν οὗ]τος ἐγεννήθη, καὶ ποῦ οὗτος [ἐπίσταται αὐτόν;] καὶ ἐπιστρέψας ὁ Ἰησοῦς πρὸς τὴν σφίγ[γα εἶπεν αὐτῇ· διατί (etiam cod. C διατί, non διότι) οἱ]τοὶ ἀπιστοῦσιν ὅτι ἐλάλησα μετὰ τοῦ Ἀβραάμ; ἀλλὰ ἄπελθε καὶ πορεύθητι εἰς τὴν γῆν τῶν Χανααίων, καὶ ἄπελθε εἰς τὸ σπήλαιον τὸ διπλοῦν, εἰς τὸν ἀγρὸν Μαμβρῇ (codex μαμβρί), ὅπου ἐστὶν τὸ σῶμα τοῦ Ἀβραάμ, καὶ φώνησον ἔξω τοῦ μνημείου λέγουσα· Ἀβραάμ, Ἀβραάμ, οὗ τὸ σῶμα ἐν τῷ μνημείῳ, ἡ δὲ ψυχὴ ἐν τῷ παραδείσῳ, τάδε λέγει ὁ πλάσας τὸν ἄνθρωπον ἀπ' ἀρχῆς, ὁ ποιήσας σε φίλον ἑαυτοῦ, ἅμα τῷ υἱῷ σου Ἰσι· καὶ Ἰακώβ ἔλθατε εἰς τὰ ἱερὰ τῶν Ἰεβουσαίων, ἵνα ἐλέγξωμι ὑμᾶς ἄρχιερεῖς, ὅπως γινώσιν ὅτι ἐπίσταμαί σε καὶ σὺ ἐμέ. καὶ ὡς ἔειπεν τοὺς λόγους τούτους ἡ σφίγξ, εὐθύς περιεπάτησεν ἔνπροσθαι (ita codex) πάντων ἡμῶν, καὶ ἐπορεύθη εἰς τὴν γῆν τῶν Χαναναίων εἰς τὸν ἀγρὸν Μαμβρῇ (codex μαμβρί), καὶ ἐφώνησεν ἔξω τοῦ μνημείου καθὼς ἐνετείλατο αὐτῇ ὁ Ἰησοῦς. καὶ εὐθύς ἐξήλθον οἱ δώδεκα πατριάρχαι ζῶντες ἐκ τοῦ μνημείου, καὶ ἀποκριθέντες εἶπαν πρὸς αὐτήν· ἐπὶ τίνα ἡμῶν ἀπεστάλης;

³ In editione p. 145. vitio typorum scriptum est ὡς pro εἰς. Similiter p. 41. τῇ pro τῷ.

καὶ ἀποκριθεῖσα ἡ σφιγξ (et h. l. et supra codex om. γ) εἶπεν· ἀπεστάλην πρὸς τοὺς πατριάρχας εἰς μαρτύριον, ὑμεῖς δὲ εἰσελθατε καὶ ἀναπαύεσθε ἕως τοῦ καιροῦ τῆς ἀναστάσεως. καὶ ἀκούσαντες εἰσῆλθον εἰς τὸ μνημεῖον (codex εἰς τῷ μνημῖω) καὶ ἐκοιμήθησαν. καὶ ἐπορεύθησαν οἱ τρεῖς πατριάρχαι ἅμα τῇ σφιγγὶ καὶ ἦλθον πρὸς τὸν Ἰησοῦν.

II. AD ACTA PHILIPPI.

Codex Parisiensis 1468. loco 40. horum actorum recensionem a nostra satis diversam eamque gnosticae origini propiorem praebet. videturque ad eam accedere quae Hagiographis ex Vaticano codice innotuit: cf. Prolegg. nostra pag. XXXII sq. Praemissis enim iis quae etiam apud nos ab initio leguntur: Κατὰ τὸν καιρὸν ἐκείνον Τραϊανοῦ usque περὶ τῶν ἔργων ὧν ἐποίει ὁ Φίλιππος*, hunc in modum pergit:

ἐδίδασκεν γὰρ αὐτοὺς οὕτως· ἄδελφοί μου, υἱοὶ τοῦ πατρός μου. ὑμεῖς ἐστέ τοῦ γένους μου κατὰ Χριστόν, ὕπαρξις τῆς ἐμῆς πόλεως τῆς ἁνῶ Ἱερουσαλήμ, ἡ τερπνότης τοῦ κατοικητηρίου μου. διατὶ αἰχμαλωτεύθητε (sic) ὑπὸ τοῦ ἐχθροῦ ὑμῶν τοῦ ὄφους τοῦ εἰλισμένου καὶ ὀλοόξου¹ καὶ διεστραμμένου ὄντος, ᾧ οὐ δέδωκεν ὁ θεὸς χεῖρας καὶ πόδας; στρεβλὴ δὲ ἡ πόρις (sic) αὐτοῦ, ἐπειδὴ υἱὸς ἐστὶ τοῦ πονηροῦ, ὅτι πατὴρ αὐτοῦ ἐστὶν ὁ θάνατος, ἡ δὲ μήτηρ αὐτοῦ ἐστὶν ἡ φθορά, καὶ ἔλεθρος ἐν τῷ σώματι αὐτοῦ. μὴ ἀπέλθῃτε οὖν ἐν τῇ ἀπωλείᾳ αὐτοῦ. ὑμεῖς γὰρ ἦτε δεδεμένοι ἐν τῇ ἀπιστίᾳ καὶ ἐν τῇ πλάνῃ τοῦ υἱοῦ αὐτοῦ τοῦ ἀτάκτου καὶ μὴ ἔχοντος ὑπόστασιν, τοῦ ἀμόρφου καὶ μὴ ἔχοντος μορφήν ἐν πάσῃ κτίσει τῇ οὔσῃ εἴτε ἐν τῷ οὐρανῷ εἴτε ἐν τῇ γῇ εἴτε ἐν

* Differt tantummodo quod habet κλοπᾶ, κατήγγειλεν, μαριάμνη, πάντες δὲ καταλείπόντες (sic).

¹ Est igitur δολόξος, totus λοξός, quae vox nondum reperta videtur alibi.

τοῖς ἰχθύσιν τοῖς οὖσιν ἐν τοῖς ὕδασι· ἀλλὰ ἐὰν εἴδετε (ita codex) αὐτόν, φεύγετε ἀπ' αὐτοῦ, ἐπεὶ οὐκ ἔχει τὸ ὁμοίωμα αὐτοῦ τοῖς ἀνθρώποις· τὸ κατοικητήριον αὐτοῦ ἐστὶν ἡ ἄβυσσος, καὶ βαδίζει ἐν τῷ σκότει. φεύγετε οὖν ἀπ' αὐτοῦ, ἵνα μὴ ὁ ἰὸς αὐτοῦ ἐκχυθῇ ἐφ' ὑμᾶς· ἐὰν ἐκχυθῇ ἐπὶ τὸ σῶμα ὑμῶν ὁ ἰὸς αὐτοῦ, πορεύεσθε ἐν τῇ κακίᾳ αὐτοῦ. γίνεσθε δὲ μᾶλλον ἐν τῇ ἀληθινῇ θεοσεβείᾳ, ὄντες πιστοὶ σεμνοὶ τε καὶ ἀγαθοί, μὴ ἔχοντες δόλον. φεύγετε ἀπὸ τοῦ δράκοντος τοῦ σατανᾶ, καὶ ἐξάρρατε ἀφ' ὑμῶν τὸ πονηρὸν αὐτοῦ σπέρμα, τουτέστιν τὴν ἐπιθυμίαν, ἐν ᾗ γεννᾷ νόσον τῇ ψυχῇ, ἥτις ἐστὶν ἰὸς τοῦ ὄφeos. ἡ γὰρ ἐπιθυμία ἐκ τοῦ ὄφeos ἐστὶν ἐξ ἀρχῆς, καὶ αὕτη ἐστὶν ἡ ὀπλίζουσα ἑαυτὴν κατὰ τῶν πιστῶν· ἐξηλθεν γὰρ ἀπὸ τοῦ σκοτους καὶ πάλιν πορεύεται ἐν τῷ σκότει. ὀφείλετε οὖν ὑμεῖς οἱ ἐλθόντες πρὸς ἡμᾶς, μᾶλλον δὲ δι' ἡμῶν πρὸς τὸν θεόν, ἐκβάλλειν (codex ἐκβάλλειν) τὸν ἰὸν τοῦ διαβόλου ἀπὸ τῶν σωμάτων ὑμῶν.

Ταῦτα δὲ λέγοντος τοῦ ἀποστόλου ἰδοὺ ἡ Νικάνορα² ἐξεληθούσα ἀπὸ τῆς οἰκίας αὐτῆς ἦλθεν μετὰ τῶν δούλων αὐτῆς εἰς τὴν οἰκίαν Στάχυος. ἐν δὲ τῷ ἐγγίζειν αὐτὴν τῇ θύρᾳ (codex αὐτῇ τὴν θύραν) τῆς οἰκίας, ἰδοὺ Μαριάμνη ἐλάλησεν αὐτῇ Συριακῇ διαλέκτῳ· ἐλικομαεῖ, κοσμά, ἡταά, μαριαχά. ἐφανέρωσεν δὲ τοὺς λόγους αὐτῆς λέγουσα· ὦ θυγάτηρ τοῦ πνεύματος, σὺ εἰ κυρία μου, ἡ δοθεῖσα ἐπ' ἐνεχύρῳ τῷ ὄφει· ἦλθον δὲ ἐγὼ ῥύσασθαί σε· διαρρήξω τοὺς δεσμούς σου καὶ τεμῶ αὐτοὺς ἀπὸ τῆς ρίζης αὐτῶν. ἰδοὺ ἦλθεν ὁ λυτρωτῆς ὁ βυόμενός σε· ἰδοὺ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης ἵνα σε φωτίσῃ.

Ταῦτα³ δὲ αὐτῆς λεγούσης ἦλθεν ὁ τυραννογνώφης (ita codex, sed -ννογῶφης) τρέχων καὶ ἀσθμαίνων. ἡ δὲ Νικάνορα οὖσα πρὸ τῶν θυρῶν ἤκουσεν ταῦτα, καὶ ἐπαρρησιάσατο ἐνώπιον πάντων κρᾶζουσα καὶ λέγουσα· ἐγὼ Ἰβραία εἰμί, θυγάτηρ Ἑβραίων, λάλησον μετ' ἐμοῦ ἐν τῇ διαλέκτῳ τῶν πατέρων μου, ὅτι ἤκουσα τοῦ κηρύγματος ὑμῶν καὶ ἰάθην ἀπὸ τῆς νόσου μου

² Ad haec confer sectiones 8 et 9. Νικάνορα: hoc accentu ipse codex, nec aliter alius ex meo Londinensis factus, saeculi undecimi.

³ Cf. huc sectionem 10.

ταύτης. προσκυνῶ καὶ δοξάζω τὴν ἀγαθότητα τοῦ θεοῦ, ὅτι ἐποίησεν ὑμᾶς σκυλῆναι ἄχρι τῆς γῆς ταύτης.

Ταῦτα ⁴ δὲ αὐτῆς λεγούσης ἦλθεν ὁ τύραννος καὶ ἐπιλαβόμενος τῶν ἱματίων αὐτῆς λέγει· ὦ Νικάνορα, μὴ οὐκ ἀφῆκὰ σε κειμένην ἐπὶ τῆς κλίνης ἀπὸ τῆς νόσου σου; πόθεν οὖν εὔρες τὴν δύναμιν ταύτην καὶ τὴν ἰσχύν, ὥστε δυνηθῆναί σε ἐλθεῖν πρὸς τοὺς μάγους τοὺς ἀνθρώπους τούτους; ἐὰν μὴ οὖν εἴπῃς τίς ἐστὶν ὁ ἰατρός, τιμωρησομαί (codex -ρήσωμαι) σε πολλαῖς τιμωρίαις. ἀποκριθεῖσα δὲ ἡ Νικάνορα εἶπεν· ᾧ τυραννοτρόφε, ἐκβαλε ἀπὸ σοῦ τὴν τυραννίδα ταύτην καὶ ἐπιλάθου τῶν ἔργων σου τῶν πονηρῶν, καὶ ἐγκατάλειπε τὸν βίον τὸν πρόσκαιρον τοῦτον, καὶ ἀπόθου τὴν δόξαν τὴν μάταιαν, ὅτι παρέρχεται ὡς σκιά, ζητήσον δὲ μᾶλλον τὰ αἰώνια, καὶ ἔπαρον ἀπὸ σεαυτοῦ τὸ θηριώδες καὶ ἀσελγές ἔργον τῆς αἰσχρᾶς ἐπιθυμίας, καὶ παραίτησαι τὴν κενὴν συνουσίαν, ἥτις ἐστὶν γεωργία τοῦ θανάτου, ὁ φραγμὸς ὁ σκοτεινός, καὶ κατὰστρεψον τὸ μεσότοιχον τῆς φθορᾶς, καὶ περιποίησαι σεαυτῷ βίον σεμνὸν καὶ ἄρυπον, ἵνα γενώμεθα ἐν ἀγιασμῷ διαπαντός. ἐὰν οὖν θέλεις (sic) παρὰ σοί με μένειν, ἐν ἐγκρατεῖᾳ οἰκήσω σὺν σοί.

Ὡς ⁵ δὲ ἤκουσεν τοὺς λόγους τούτους ὁ τύραννος, ἐπιλαβόμενος τῶν τριχῶν τῆς κεφαλῆς αὐτῆς ἔσυρεν αὐτὴν λακτίζων καὶ λέγων· καλὸν σοι ἐστὶν ἀναιρεθῆναι ἐν τῷ ξίφει μου μᾶλλον ἢ ὄρᾶν σε μετὰ τῶν ξένων τούτων τῶν μάγων καὶ πλάνων. σὲ οὖν τιμωρήσομαι καὶ τοὺς πλανήσαντάς σε ἀποκτενῶ. καὶ στραφεὶς μετ' ὀργῆς πρὸς τοὺς δημίους τοὺς ἀκολουθοῦντας αὐτῷ εἶπεν· ἐνέγκατέ μοι τοὺς ἐπιθέτας τούτους. συνδραμόντες δὲ οἱ δῆμιοι εἰς τὴν οἰκίαν τοῦ Στάχυος καὶ κρατήσαντες τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην σὺν τῷ λεοπάρδῳ καὶ τῷ ἐρίφῳ τῶν αἰγῶν ἐξήνεγκαν σύροντες (codex εὐρόντες).

"(1)τε" ἶδεν αὐτοὺς ὁ τύραννος, ἔβρυξε τοὺς ὀδόντας αὐτοῦ ἐπ' αὐτοὺς λέγων· σύρκατε τοὺς μάγους τούτους καὶ πλάνους τοὺς πλανήσαντας πολλὰς ψυχὰς γυναικῶν καὶ λέγοντας ὅτι θεο-

⁴ Haec sectioni 12. respondent.

⁵ Cf. haec cum sectione 14.

⁶ Cf. ad sectionem 15.

σεβείς ἐσμέν. καὶ ἐποίησεν ἐνεχθῆναι φάντας, καὶ ἔδησαν τοὺς πόδας αὐτῶν· καὶ προσέταξε συρῆναι αὐτοὺς ἀπὸ τῆς πύλης ἕως τοῦ ἱεροῦ. πολλοὶ δὲ ὄχλοι συνήχθησαν εἰς τὸν τόπον ἐκεῖνον. ἐθαύμαζον δὲ σφόδρα τὸν λεόπαρδον καὶ τὸν ἔριφον, ἐπειδὴ ἦσαν λαλοῦντες ὡς ἄνθρωποι, καὶ τινὲς ἀπὸ τοῦ πλήθους ἐπίστευσαν τοῖς λόγοις τῶν ἀποστόλων.

Ἐλπαν⁷ δὲ οἱ ἱερεῖς πρὸς τὸν τύραννον· μάγοι εἰσὶν οἱ ἄνθρωποι οὗτοι. καὶ ἀκούσας ταῦτα ἐξεκαύθη τῇ θυμῷ καὶ ἐπλήσθη ὀργῆς. καὶ προσέταξεν γυμνωθῆναι τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην, λέγων· ἐρευνήσατε αὐτούς, μήποτε εὗρητε τὴν μαγείαν (cod. h. l. μαγίαν, aliter post) αὐτῶν. ἐγύμνωσαν δὲ αὐτοὺς οἱ δῆμιοι, καὶ τὴν Μαριάμνην κρατήσαντες ἔσυρον λέγοντες· ἀποκαλύψατε αὐτήν, ἵνα μάθωσιν ὅτι γυνή ἐστὶν ἀκολουθοῦσα αὐτοῦς. ἐκέλευσεν δὲ ἐλθεῖν σκυτάλας καὶ νεῦρα ἰσχυρά, καὶ τρήσαντες τὰ σφυρά τοῦ Φιλίππου ἀντήνεγκαν κόρακας, καὶ τὰ νεῦρα εἰσήνεγκαν διὰ τῶν πτερυνῶν αὐτοῦ, καὶ ἐκρέμμασαν (sic codex) αὐτὸν κατὰ κεφαλῆς [ἐπὶ] φυτοῦ ὄντος πρὸ τῆς θύρας τοῦ ἱεροῦ, καὶ πασσάλους πήξαντες εἰς τὸν τοῖχον τοῦ ἱεροῦ ἔασαν αὐτόν. τὸν δὲ Βαρθολομαῖον δῆσαντες ποδῶν καὶ χειρῶν ἐξέτειναν γυμνὸν καὶ (sic) εἰς τὸν τοῖχον. ὅτε¹ δὲ ἐγύμνωσαν τὴν Μαριάμνην, ἡλλάγη ἡ ὁμοίωσις τοῦ σώματος αὐτῆς, καὶ ἐγένετο κιβωτὸς ὑελίνη (ita codex) φωτὸς γέμουσα, καὶ οὐκ ἠδυνήθησαν ἐγγίσει πρὸς αὐτήν.

Ἐλάλησεν² δὲ ὁ Φίλιππος μετὰ Βαρθολομαίου τῇ Ἐβραϊδι διαλέκτῳ· ποῦ ἔστιν Ἰωάννης σήμερον ἐν τῇ ἡμέρᾳ τῆς ἀνάγκης ἡμῶν; ἰδοὺ γὰρ λυόμεθα ἀπὸ τῶν σωμάτων ἡμῶν. . . .³ καὶ γὰρ εἰς αὐτὴν ἐπεχείρησαν τὴν Μαριάμνην παρὰ τὸ καθήκον· ἐμαστίγωσαν δὲ τὸν λεόπαρδον καὶ τὸν ἔριφον τῶν αἰγῶν, καὶ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχους, ἐπειδὴ ὑπεδέξατο ἡμᾶς.

⁷ His breviter tanguntur quae sectionibus 17 et 18 scripta sunt; post vero pergitur ad sectionem 19.

¹ Cf. sectionem 20.

² Cf. sect. 21.

³ Sequuntur haec: καὶ εὐξεται ὑπὲρ τίνος, quae non sana sunt. Possit emendari: καὶ τίς εὐξεται ὑπὲρ ἡμῶν; Vix enim satis est transponere ὑπὲρ τίνος ante εὐξεται.

εἰπωμεν τοίνυν ἡμεῖς ἵνα· ὁ καταβῇ ἐκ τοῦ οὐρανοῦ καὶ κατακάσῃ αὐτούς.

Καὶ⁴ ταῦτα λέγοντος τοῦ Φιλίππου, ἰδοὺ Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν διακινῶν ἐν τῇ πλατείᾳ, καὶ ἐξέταζε τοὺς ἐν τῇ πόλει· τίς ἐστὶν ὁ θόρυβος καὶ τίνες οἱ ἄνθρωποι οὗτοι; καὶ τίς ἕνεκεν τιμωροῦνται; καὶ λέγουσιν αὐτῷ· οὐκ εἰς ἐν τῇ πόλει ταύτῃ; οὔτε ἔγνω· ἕνεκεν τῶν ἀνθρώπων τούτων ὅπως ἐτάραξαν τοὺς οἴκους ἡμῶν, καὶ τὴν πόλιν δὲ πᾶσαν; ἔτι γε μὴν καὶ τὰς γυναῖκας ἡμῶν ἀποστῆναι ἀνέπεισαν ἀφ' ἡμῶν προφάσει θεοσεβείας, ξένον καταγγέλλοντες ὄνομα Χριστοῦ· ἐκλείσαν δὲ καὶ τὰ ἱερὰ ἡμῶν, ἔχοντές τινα μαγείαν μεθ' ἑαυτῶν, καὶ ἀναιροῦσι τοὺς ὄφεις τοὺς ὄντας ἐν τῇ πόλει διὰ ξενῶν ὀνομασιῶν μὴ ἐγνωσμένων ἡμῖν ποτέ· τὸ δὲ κατοικητήριον ἔπηξαν ἐν τῇ οἰκίᾳ τοῦ Στάχους τοῦ τυφλοῦ, ὃν καὶ ἐποίησαν ἀναβλέψαι διὰ πτύσματος γυναικὸς ἀκολουθούσης αὐτοῖς· ἐκείνη δὲ ἐστὶν τάχα ἡ ἔχουσα ὅλην τὴν μαγείαν· ἀκολουθοῦσιν δὲ αὐτοῖς λεόπαρδος καὶ ἔριφος λαλοῦντες ὡς ἄνθρωποι· εἰ δὲ καὶ σὺ τοιαῦτα πράγματα ἐώρακας, οὐκ εἶχες ταραχθῆναι ἐπὶ τούτοις; Ἀποκριθεὶς⁵ δὲ Ἰωάννης εἶπεν αὐτοῖς· ὑποδείξατέ μοι αὐτούς. οἱ δὲ ἤνεγκαν αὐτὸν εἰς τὸ ἱερόν, ἔνθα ὁ Φίλιππος ἐκρέμματο (ita codex). ὁ δὲ Φίλιππος ὡς εἶδεν τὸν Ἰωάννην, λέγει τῷ Βαρθολομαίῳ· ὦ ἀδελφέ μου, ἰδοὺ ἦλθεν ὁ υἱὸς βαρεγᾶ (ita prorsus), ὃ ἐστὶν τὸ ὕδωρ τὸ ζῶν. ὁ δὲ Ἰωάννης εἶδεν τὸν Φίλιππον κρεμμάμενον (duplici μ constanter cod.) κατὰ κεφαλῆς δεδεμένον ἐκ τῶν σφυρῶν αὐτοῦ· εἶδεν δὲ καὶ τὸν Βαρθολομαῖον δεδεμένον εἰς τὸν τοῖχον τοῦ ἱεροῦ.

(24) Καὶ εἶπεν τοῖς ἀνθρώποις τῆς πόλεως· ὦ τέκνα τοῦ ὄφειος, πόση ἐστὶν ἡ ἄνοια ὑμῶν· ἐπλάνησε γὰρ ὑμᾶς ἡ ὁδὸς τῆς πλάνης· πνέων ἐπνευσεν εἰς ὑμᾶς ὁ δράκων ὁ πονηρὸς. διατί τιμωρεῖσθε τοὺς ἀνθρώπους τούτους, ὅτι εἰρήκασιν· ἐχθρὸς ὑμῶν ἐστὶν ὁ ὄφεις;

(25) Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους τοῦ Ἰωάννου, ἐπήνεγκαν ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν λέγοντες· ἐνομιζομέν σε

⁴ Incipit sectio 22.

⁵ Incipit h. l. sect. 23.

Apocalypsa. apocryph. ed. Tischendorf.

συμπολίτην ἡμῶν εἶναι· νῦν δὲ ἡ λαλιά σου ἐφανέρωσέν σε, ὅτι καὶ σὺ τούτων κοινωνὸς τυγχάνεις. ἐν ᾧ οὖν θανάτῳ ἀπέρχεσθαι μέλλουσιν, καὶ σὺ ἐν τούτῳ ἀπέρχῃ· οὕτως γὰρ ἐβουλεύσαντο οἱ ἱερεῖς, ὅτι ἐκστραγγίσωμεν αὐτῶν τὸ αἷμα κρεμμαμένων κατὰ κεφαλῆς, καὶ μίξαντες μετ' οἴνου προσενέγκωμεν τῇ ἐχίδνῃ.

Ὡς δὲ ἦσαν λέγοντες ταῦτα, ἰδοὺ ἡ Μαριάμνη ἀνέστη ἀπὸ τοῦ τόπου, ἐν ᾧ ἐτύγχανεν, καὶ ἐγένετο κατὰ τὸν πρῶτον αὐτῆς τύπον. οἱ δὲ ἱερεῖς ἐπήνεγκαν αὐτῶν τὰς χεῖρας ἐπὶ τὸν Ἰωάννην, θελόντες αὐτὸν κρατῆσαι, καὶ οὐκ ἠδυνήθησαν. τότε Φίλιππος μετὰ Βαρθολομαίου εἶπεν τῷ Ἰωάννῃ· ποῦ ἔστιν Ἰησοῦς ὁ μὴ ἐπιτρέπων ἡμῖν ποιῆσαι τὴν ἑαυτῶν ἐκδίκησιν κατὰ τούτων τῶν βασανιζόντων ἡμᾶς; ἀπὸ δὲ τοῦ νῦν οὐκ ἀνέξομαι αὐτῶν. (26) Καὶ ἐλάλησεν ὁ Φίλιππος ἐν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων· ὁ πατήρ μου οὐθαήλ', τοῦτ' ἔστιν· ὁ Χριστὸς ὁ πατήρ τοῦ μεγάλου, οὗ τὸ ὄνομα φοβοῦνται πάντες αἰῶνες, ὁ ὢν δυνατὸς καὶ δύνამις τοῦ παντός, οὗ τὸ ὄνομα πορεύεται ἐν δυναστείᾳ, ἐλωᾶ· εὐλογητὸς εἰ εἰς τοὺς αἰῶνας· ὃν τρέμουσιν ἀρχαὶ καὶ ἐξουσίαι φρίττοντες ἐνώπιόν σου, ὁ βασιλεὺς τῆς τιμῆς, ὁ πατήρ τῆς μεγαλιότητος, οὗ τὸ ὄνομα ἔφθασε πρὸς τὰ θηρία τῆς ἐρήμου καὶ ἡσύχασαν σοῦ ἕνεκα, καὶ διὰ σέ ἀπέστησαν ἀφ' ἡμῶν οἱ ὄφεις, ἐπάκουσον ἡμῶν πρὸ τοῦ ἡμᾶς αἰτῆσαι· ὁ βλάπων ἡμᾶς πρὸ τοῦ ἡμᾶς καλέσαι, ὁ γινώσκων τὴν βουλὴν ἡμῶν, ὁ πανεπίσκοπος πάντων, ὁ προβάλλων ἐφ' ἑαυτοῦ τοὺς οἰκτιροὺς τοὺς ἀναριθμήτους, ἀνοιξάτω τὸ ἑαυτῆς στόμα ἡ ἄβυσσος καὶ καταπίετω τοὺς ἀθέους τούτους τοὺς μὴ βουλευθέντας χωρῆσαι τὸν λόγον τῆς ἀληθείας σου.

(27) Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἠνοιξεν τὸ ἑαυτῆς στόμα ἡ ἄβυσσος, καὶ ἐξετινάχθη ὅλος ὁ τόπος ἐκεῖνος ἀπὸ τοῦ ἀνθυπάτου ἕως παντός τοῦ πληθους σὺν τοῖς ἱερεῦσιν, καὶ κατεβυθίσθησαν πάντες. ἔμειναν δὲ ἀσάλευτοι οἱ τόποι ἐν οἷς ἐτύγχανον οἱ ἀπόστολοι καὶ πάντες οἱ μετ' αὐτῶν, καὶ ἡ οἰκία τοῦ Στάχυος καὶ ἡ γυνὴ τοῦ τυράννου Νικάνορα καὶ αἱ εἴκοσι τέσσαρες γυναῖκες αἱ φυγοῦσαι ἀπὸ τῶν ἀνδρῶν καὶ αἱ τεσσαράκοντα παρθένοι αἰτινες οὐκ ἔγνωσαν ἀνδρας· οὗτοι μόνοι οὐ κατῆλθον εἰς τὴν ἄβυσσον, ὅτι ἦσαν δεδουλωμένοι καὶ δεξάμενοι τὸν λόγον τοῦ

θεοῦ καὶ τὴν σφραγίδα αὐτοῦ· οἱ δὲ λοιποὶ πάντες τῆς πόλεως κατεπόθησαν εἰς τὴν ἄβυσσον.

(29) Φανεῖς δὲ ὁ σωτὴρ ἐν ἐκείνῃ τῇ ὥρᾳ λέγει τῷ Φιλίππῳ· τίς ἐστὶν θέμενος τὴν ἑαυτοῦ χεῖρα ἐπ' ἄροτρον καὶ στραφείς εἰς τὰ ὀπίσω εὐθεῖαν ποιῶν τὴν αὐλακα; ἢ τίς παρέχει τὸν ἑαυτοῦ λύχνον ἑτέροις καὶ αὐτὸς μένει καθήμενος ἐν τῇ σκοτίᾳ; ἢ τίς οἰκεῖ ἐν τῇ κοπρίᾳ καὶ καταλείπει τὸ ἑαυτοῦ οἰκητήριον ἀλλοτρίοις; ἢ τίς τίθησιν τὸ ἑαυτοῦ ἔνδυμα κάτω καὶ πορεύεται ἐν ταῖς ἡμέραις τοῦ χειμῶνος γυμνός; ἢ τίς δοῦλος πληρώσας τὴν διακονίαν τοῦ κυρίου αὐτοῦ οὐ κληθήσεται ὑπ' αὐτοῦ εἰς τὸν (sic) δεῖπνον; ἢ τίς τρέχει μετὰ σπουδῆς ἐν τῷ σταδίῳ καὶ οὐ λαμβάνει τὸ βραβεῖον; Φίλιππε, ἰδοὺ ὁ νύμφων μου ἑτοιμός ἐστιν, καὶ μακάριός ἐστιν ὁ ἔχων τὸ ἑαυτοῦ ἔνδυμα λαμπρόν· αὐτὸς γάρ ἐστιν ὁ λαμβάνων τὸν στέφανον τῆς χαρᾶς ἐπὶ τῆς κεφαλῆς αὐτοῦ. ἰδοὺ τὸ δεῖπνον ἑτοιμόν ἐστιν, καὶ μακάριός ἐστιν ὁ κέκλημένος ὑπὸ τοῦ νυμφίου. πολὺς ἐστὶν ὁ θερισμὸς τοῦ ἀγροῦ, μακάριος δὲ ἐστὶν ὁ ἐργάτης ὁ δυνατός.

(30) Ὅτε δὲ ὁ Φίλιππος ἤκουσεν τοὺς λόγους τούτους παρὰ τοῦ σωτῆρος, ἀποκριθεὶς λέγει αὐτῷ· ἀφῆκας ἡμᾶς, ὦ Ἰησοῦ Ναζωραῖε, καὶ οὐκ ἐπιτρέπεις ἡμᾶς πατάξαι τούτους μὴ βουληθέντας σε βασιλεῦσαι ἐπ' αὐτοῖς; τοῦτο δὲ ἔγνωμεν, ὅτι οὐκ ἔκρηρύχθη τὸ ὄνομά σου ἐν παντὶ τῷ κόσμῳ καὶ ἔπεμψας εἰς τὴν πόλιν ταύτην. οὐκ εἶχον δὲ κατὰ διάνοιαν εἰσελθεῖν εἰς τὴν πόλιν ταύτην, καὶ ἀπέστείλᾳς με, δούς τὴν ἐντολήν σου τὴν ἀληθινήν, ἵνα διώξω πᾶσαν πλάνην καὶ εἰδωλον καὶ δαιμόνιον καταργήσω καὶ πᾶσαν δύναμιν τοῦ ἀκαθάρτου. ὅτε δὲ παρεγενόμην ἐν ταῦθα, οἱ δαίμονες ἔφυγον ἀπὸ προσώπου ἡμῶν διὰ τὸ ὄνομά σου καὶ οἱ δράκοντες καὶ οἱ ὄφεις ἐξηράνθησαν, οὗτοι δὲ οὐ προσεδέξαντο εἰς ἑαυτοὺς τὸ φῶς σου τὸ ἀληθινόν· καὶ διὰ τοῦτο ἐβουλεύσάμην ταπεινῶσαι αὐτοὺς κατὰ τὴν ἀπόνοιαν αὐτῶν.

(31) Εἶπεν δὲ ὁ σωτὴρ· ὦ Φίλιππε, ἐπειδὴ κατέλειπες τὴν ἐντολήν μου ταύτην μόνον¹ τοῦ μὴ ἀποδοῦναι κακὸν ἀντὶ κακοῦ, διὰ τοῦτο κατασχεθήσῃ ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη, μὴ γενόμενος ἐν τῷ τόπῳ τῆς ἐπαγγελίας σου· πλὴν τοῦτό ἐστιν

¹ Additur h. l. μητεμώσας, ita prorsus.

τὸ τέλος τῆς ἐξελεύσεώς σου ἀπὸ τοῦ σώματος ἐν τῷ τόπῳ τούτῳ· ὁ δὲ Βαρθολομαῖος τὸν κλῆρον ἔχει ἐν Λυκαονίᾳ καὶ σταυροῦται ἐκεῖ· ἡ δὲ Μαριάμνη τὸ σῶμα αὐτῆς κατατίθουσιν ἐν τῷ Ἰορδάνῃ ποταμῷ.

(32) Στραφεὶς δὲ ὁ σωτὴρ ἀνέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἐχάραξεν σταυρὸν ἐν τῷ ἁέρι διαβαίνων, καὶ τὴν πλήρης φωτός, καὶ εἶχεν τὸν τύπον καθ' ὁμοιότητα κλίμακος· πᾶν δὲ τὸ πλήθος τῶν ἀπὸ τῆς πόλεως καταβεβηκότων εἰς τὴν ἄβυσσον ἀνήρχοντο ἐν τῇ κλίμακι τοῦ φωτεινοῦ σταυροῦ, καὶ οὐδεὶς ἀπ' αὐτῶν ἔμεινεν εἰς τὴν ἄβυσσον, εἰ μὴ μόνον ὁ τύραννος καὶ οἱ ἱερεῖς καὶ ἡ ἐχιδνα ἡ ὑπ' αὐτῶν λατρευομένη. ὅτε δὲ ἀνῆλθον οἱ ὄχλοι ἀπὸ τῆς ἀβύσσου, βλέψαντες εἶδον τὸν Φίλιππον κρεμμάμενον κατὰ κεφαλῆς, τὸν δὲ Βαρθολομαῖον εἰς τὸν τεῖχον τοῦ ἱεροῦ· εὗρον δὲ καὶ τὴν Μαριάμνην κατὰ τὸν πρῶτον τύπον. ὁ δὲ σωτὴρ ἀνῆλθεν εἰς τὸν οὐρανόν, βλέπόντων εἰς αὐτὸν τοῦ τε Φιλίππου καὶ τοῦ Βαρθολομαίου καὶ Μαριάμνης καὶ τοῦ λεοπαρδου καὶ τοῦ ἐρίφου τῶν αἰγῶν καὶ Νικανόρας καὶ Στάχους· ἦσαν δὲ πάντες μετὰ φωνῆς μεγάλης δοξάζοντες τὸν θεὸν ἐν φόβῳ καὶ τρόμφῳ, κράζοντες· εἰς θεὸς ὁ ἀποστείλας ἡμῖν τὴν ἑαυτοῦ σωτηρίαν, οὗ τὸ ὄνομα κηρύττουσιν οὗτοι οἱ ἄνθρωποι· μετανοοῦμεν τοίνυν ἐν τῇ πλάνῃ ἐν ᾗ ἐτυγχάνομεν πρὸ τῆς χθῆς, μήπου γενόμενοι ἄξιοι τῆς αἰωνίου ζωῆς, καὶ πιστεύομεν θεασάμενοι τὰ θαυμάσια τὰ δι' ἡμᾶς γενόμενα. τινὲς δὲ αὐτῶν ἔρριψαν ἑαυτοὺς ἐπὶ πρόσωπον καὶ προσεκύνησαν τοὺς ἀποστόλους· ἄλλοι δὲ ἐσκέπτοντο φυγεῖν λέγοντες· μήποτε ἐστὶν ἕτερος σεισμὸς καθ' ὁμοίτητα τοῦ παρελθόντος.

(33) Ἐκτείνας δὲ τὰς χεῖρας αὐτοῦ ὁ ἀπόστολος Φίλιππος κρεμμάμενος κατὰ κεφαλῆς εἶπεν· ἄνδρες τῆς πόλεως, ἀκούσατε τοὺς λόγους τούτους, οὓς ἐγὼ μέλλω ὑμῖν λέγειν, κρεμμάμενος κατὰ κεφαλῆς. ἐμάθετε πόσαι εἰσὶν αἱ δυνάμεις τοῦ θεοῦ, καὶ τὰ θαυμάσια ἅπερ ἐθεάσασθε, ὅτι ἐν τῷ γεναμένῳ σεισμῷ ἡ πόλις ὑμῶν ἀπώλετο. καὶ τοῦτο δὲ φανερόν ἐγένετο ὑμῖν, ὅτι οὐκ ἀπώλετο ἡ οἰκία Στάχους οὔτε κατήλθεν εἰς τὴν ἄβυσσον αὐτός, ἐπειδὴ ἐπίστευσεν εἰς τὸν θεὸν τὸν ἀληθινὸν καὶ ὑπεδέξατο ἡμᾶς τοὺς δούλους αὐτοῦ. ἐγὼ δὲ τελειώσας ὅλον τὸ θέ-

λημα τοῦ θεοῦ μου, ὀφειλέτης αὐτοῦ εἰμι ἀνθ' ὧν ἀπέδωκα τῷ ποιήσαντί μοι κακόν.

(34) Καὶ τινὲς τῶν βαπτισθέντων ἔδραμον ἵνα λύσωσι τὸν Φίλιππον κρεμμάμενον κατὰ κεφαλῆς. ἀποκριθεὶς δὲ εἶπεν αὐτοῖς· ἄνδρες ἀδελφοί μου¹ - - παρθενεύοντες τὰ μέλη τῆς σαρκὸς αὐτῶν καὶ πορνεύοντες ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὀφθαλμῶν αὐτῶν πληθυνθήσεται ὥς ὁ κατακλυσμός. πληθύνουσι δὲ τοῦ ἀκούειν ἐν ταῖς πειθαναῖς (sic) ἡδοναῖς, ἐπιλανθανόμενοι τοῦ θεοῦ τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληθύνονται αἱ καρδίαι αὐτῶν ὑπερηφανείας (sic), ἐσθλόντες καὶ πίνοντες ἐν τῇ αὐτῶν λατρείᾳ, ἐπιλανθανόμενοι τῆς ἀγίας ἐντολῆς καὶ αὐτὴν ἀθετοῦντες. διεστραμμένη ἔσται ἡ γενεὰ ἐκείνη· μακάριος δὲ ἐστὶν ὁ ἀναχωρῶν ἐν τοῖς ταμείοις αὐτοῦ, ὅτι αὐτὸς ἀναπαύσεται ἐν τῇ ἐξόδῳ αὐτοῦ. οὐκ οἶδας, ὦ Βαρθολομαῖε, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωὴ ἐστὶν ἀληθινὴ καὶ γνώσις; εἶπεν γὰρ ὁ κύριος ἡμῶν διδάσκων ἡμᾶς ὅτι πᾶς ὃς ἐὰν ἐμβλέψῃ γυναικὶ καὶ ἐπιθυμήσῃ αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ ἐπλήρωσεν τὴν μοιχίαν (sic). καὶ διὰ τοῦτο ὁ ἀδελφὸς ἡμῶν Πέτρος ἔφυγεν ἀπὸ παντὸς τόπου ἐν ᾧ ὑπῆρχεν γυνή· ἔτι δὲ καὶ σκάνδαλον εἶχεν διὰ τὴν ἰδίαν θυγατέρα, καὶ ἠῤῥατο πρὸς κύριον, καὶ ἐγένετο ἐν παραλύσει τῆς πλευρᾶς αὐτῆς διὰ τὸ μὴ ἀπατηθῆναι αὐτήν. ὁρᾷς, ἀδελφέ, ὅτι ἡ ὄρασις τῶν ὀφθαλμῶν φέρει καταλαλιάν καὶ ἀρχὴν τῆς ἀμαρτίας, καθὼς γέγραπται ὅτι βλέψασα εἶδεν τὸ φυτὸν ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς αὐτῆς καὶ καλὸν εἰς βρῶσιν, καὶ ἠπατήθη. ἡ ἀκοὴ τοίνυν τῶν παρθένων ἔστω ἀγία· ἐν δὲ τῇ ἐξόδῳ πορευέσθωσαν ἀνὰ δύο δύο, ὅτι πολλαὶ εἰσιν αἱ διαστροφαὶ τοῦ ἐχθροῦ. ἡ πορεία (sic) αὐτῶν καὶ ὁ τρόπος ἐχέτω τάξιν καλήν, ἵνα σωθῶσιν· εἰ δὲ μή, ὁ καρπὸς αὐτῶν ἔστω κοινός.

(37) Ἀδελφὲ μου Βαρθολομαῖε, δὲς τὰς παραγγελίας ταύτας, παραγγείλας αὐτάς τῳ Στάχυϊ, καὶ κατὰστησον αὐτὸν ἀρχηγὸν καὶ ἐπίσκοπον ἐν τῇ ἐκκλησίᾳ, ἵνα καὶ αὐτὸς ὁμοίος (sic) γένηται καλῶς διδάσκων. μὴ ἐμπιστεύσῃς οἰκονομίαν μη-

¹ Hoc loco haud dubie plura desunt. Quum in codice novum folium incipiat, totius folii textus excidisse videtur. Pertinent autem quae sequuntur, nisi fallor, ad ea quae Philippus Bartholomaeo dixit sectione 36.

δενὶ νεωτέρῳ· μὴ καταστήσης μηδένα τοιούτον ἐπὶ καθέδρᾳ διδασκόντων, ἵνα μὴ βεβηλώσης τὸ μαρτύριον τοῦ Χριστοῦ· ὁ γὰρ διδάσκων ὀφείλει ἔχειν τὰ ἔργα αὐτοῦ ἴσα τῶν λόγων, ἵνα ὁ λόγος ἡρτυμένος ᾗ ἐν παντὶ καιρῷ ἐν τῇ ἰδίᾳ δόξῃ. ἐγὼ δὲ ἀπολύομαι ἀπὸ τοῦ σώματός μου κρεμνιζόμενος κατὰ κεφαλῆς· ἄρον οὖν τὸ σῶμά μου καὶ ἐνταφιάσον χάρταις Συριατικαῖς, καὶ μὴ βάλλης ὁθόνην λινῇν, ἐπειδὴ ἔβαλαν εἰς τὸ σῶμα τοῦ κυρίου ἡμῶν· καὶ σφίξον αὐτὸ ἐν χάρταις καὶ παπύροις, καὶ χῶσον αὐτὸ ἐν τῇ αὐλῇ τῆς ἀγίας ἐκκλησίας. καὶ γίνεσθε ὑπὲρ ἐμοῦ εὐχόμενοι ἐπὶ τεσσαράκοντα ἡμέρας, ἵνα ἀφῇ μοι ὁ θεὸς τὴν παράβασιν ἣν ἐποίησα, ὅτι ἀνταπέδωκα τῷ ποιήσαντί μοι κακὰ, καὶ ὅπως μὴ γέννηται μοι ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη.

(38) Ταῦτα δὲ εἰπὼν ὁ Φίλιππος ἠῤῥατο λέγων· κύριέ μου Ἰησοῦ Χριστέ, ὁ πατὴρ τῶν αἰώνων, βασιλεῦ ὅλου τοῦ φωτός, ὁ σοφίας ἡμᾶς ἐν τῇ σοφίᾳ σου, ὁ δεδωκὼς ὑμῖν τὴν ὑψηλὴν γνῶσιν, ὁ χαρισάμενος ἡμῖν τὴν βουλήν τῆς ἀγαθότητός σου, ὁ μηδέποτε χωριθεὶς ἡμῖν (sic)· σὺ εἰ ὁ αἴρων τὴν νόσον ἀπὸ τῶν καταφευγόντων εἰς σέ· σὺ εἰ ὁ δεδωκὼς ἡμῖν τὸν λόγον τοῦ ἐπιστρέψαι ἐπὶ σέ τοὺς πλανωμένους· σὺ εἰ ὁ δεδωκὼς ἡμῖν σημεῖα καὶ τέρατα διὰ τοὺς ὀλιγοπίστους· σὺ εἰ ὁ παρέχων τὸν στέφανον ἐπὶ τῶν νικησάντων· σὺ τυγχάνεις ἡμῶν ἀγωνοθέτης, ὁ δωρησάμενος ἡμῖν τὸν στέφανον τῆς χαρᾶς, ὁ λαλῶν σὺν ἡμῖν ἵνα δυνηθῇμεν ἀντιστῆναι τοῖς βλάπτουσιν ἡμᾶς· σὺ εἰ ὁ στείρων καὶ θερίζων καὶ πληθύνων καὶ αὐξάνων καὶ ζωοποιῶν πάντας τοὺς ἰδίους δούλους σου· οἱ ἔλεγχοι καὶ αἱ ἀπειλαι ὑπάρχουσιν ἡμῖν βοήθεια καὶ δύναμις διὰ τοὺς ἐπιστρέφοντας ἐπὶ σέ δι' ἡμῶν τῶν σῶν δούλων. ἔλθε κύριε καὶ δός μοι νίκης στέφανον ἐνώπιον τῶν ἀνθρώπων. μὴ ἐπικαλυψάτω (codex ἐπιλαμψάτω) με ὁ σκοτεινὸς αὐτῶν ἀήρ μηδὲ κάπνος αὐτῶν καύση τὴν μορφὴν τῆς ψυχῆς μου, ὅπως διαπεράσω τὰ ὕδατα τῆς ἀβύσσου καὶ μὴ βυθισθῶ ἐν αὐτοῖς. κύριέ μου Ἰησοῦ Χριστέ, μὴ εὖρη ὁ ἐχθρὸς τοῦ δύνασθαι κατηγορησαί μοι ἐνώπιον σου τοῦ ἀληθινοῦ κριτοῦ, ἀλλ' ἐνδυσόν με τὴν φωτεινὴν σου στολήν, καὶ Cetera perierunt.

His adiungamus nonnulla ex iis quae codex Barroccianus 180. ex iisdem desumpta actis praebet. Tenet is textus medium quiddam inter Parisiensem modo a nobis exscriptum et eum quem e duobus codicibus, altero Parisiensi altero Veneto, anno 1851. edidimus. Propius tamen et ipse ad antiquiorem horum actorum rationem in Parisiensi 1468. superstitem accedit necdum leopardo et hoedo humana voce loquentibus destitutus est.

Μαρτύριον τοῦ ἁγίου ἀποστόλου Φιλίππου.

Ὅτε¹ δὲ Φίλιππος ὁ τοῦ Χριστοῦ ἀπόστολος κατεκλείσθη ἐν τῷ ἱερῷ τῆς ἐχίδνης ὑπὸ τοῦ ἡγεμόνος, ὡσαύτως καὶ ὁ Βαρθολομαῖος καὶ ἡ Μαριάμνη καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος, συνήχθησαν οἱ ἱερεῖς ἐπὶ τὸ αὐτὸ ὡς ἄνδρες ἐπτά, καὶ δραμόντες ἐπὶ τὸν ἀνθύπατον κατεβόουν· ὃ ἀνθύπατε τυραννογνόφε (cod. -γνάφε), ἐκδίκησον ἡμᾶς ἀπὸ τῶν ξένων ἀνθρώπων τῶν ἀπαιδευτῶν καὶ φθορέων καὶ μάγων καὶ πλανώντων τοὺς ὄχλους. ἀφ' οὗ γὰρ ἐπεδήμησαν εἰς ἡμᾶς, ἐπλήσθη ἡ πόλις πάσης ἀχρήστου πράξεως αὐτῶν· ἀπέκτειναν δὲ καὶ τοὺς ὄφεις τοὺς υἱοὺς τῆς θέας ἡμῶν· ἐκλείσαν δὲ καὶ τὸ ἱερὸν ἡμῶν, καὶ ἡρήμωται ὁ βωμός, καὶ οὐχ εὐρήκαμεν οἶνον, ἵνα πιούσα ἡ ἐχίδνα ὑπνώσει· πολλὰ δὲ νύμφαι καὶ γυναῖκες ἀπῆλθον πρὸς αὐτοὺς καὶ ἀφῆκαν τοὺς ἄνδρας. εἰ δὲ θέλεις γινῶναι ὅτι ὄντως μάγοι εἰσίν, βλέψον καὶ ἴδε τὸν λεόπαρδον καὶ τὸν ἔριφον ἀνθρωπίνως λαλοῦντα· ἀλλὰ καὶ ἡμᾶς θέλουσιν μαγεῦσαι, λέγοντες· ζήσατε ἐν ἀγναίᾳ, πιστεύσαντες τῷ θεῷ. πῶς δὲ καὶ εἰσῆλθον εἰς τὴν πόλιν; πῶς δὲ καὶ οἱ δράκοντες οὐκ ἐτύφλωσαν αὐτοὺς καὶ ἀνείλον; πῶς δὲ καὶ τὸ αἷμα αὐτῶν οὐκ ἔπιον, ἀλλὰ καὶ ὑπὸ τούτων τῶν μάγων κατεβλήθησαν; εἰ καὶ ταῦτά εἰσιν ἐν τέχνῃ μαγικῇ², ἐν ὅλῃ τῇ κτίσει οὐκ ἐφάνη οὕτως, ἀλλαγῇναι φύσιν καὶ φωνήν, ὅτι τὰ πετεινὰ πέτανται κατὰ τὸ ἴδιον εἶδος, καὶ τὰ τετράποδα καὶ τὰ κτήνη καὶ πᾶν ὃ ἔστιν ἐν τῇ ἰδίᾳ γενέσει. πῶς δὲ καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος ὁμιλοῦσιν αὐτοῖς, ἐκπληττόμεθα.

¹ Haec apud nos in sect. 17 incidunt

² Adde πεπραγμένα?

(18) Ἀκούσας δὲ ταῦτα ὁ ἀνθύπατος πλείω ἐξεκαύθη τῷ θυμῷ ὀργῆς τε καὶ ἀπειλῆς, καὶ (sequitur ἤν sed delendum videtur) ὀργιζόμενος σφόδρα λέγει πρὸς τοὺς ἱερεῖς· τί ὅτι καὶ τὴν ἐμὴν γυναῖκα ἔχουσι μεθ' ἐαυτῶν; καὶ κεῖθεν ξένα ῥήματα ὁμιλεῖ, καὶ πᾶσαν νύκταν (sic) εὐχομένη ξένῳ φωτὶ καταλάμπεται, καὶ ἀναστενάζουσα λέγει· ἤλθεν μοι τὸ ἀληθινὸν φῶς Ἰησοῦς. καί γ' ἐξελθὼν ἀπὸ τοῦ ἐμοῦ κοιτῶνος ἠθέλησα διὰ τῆς θυρίδος ἐνοπτρίσασθαι καὶ ἰδεῖν ὅπερ ἔλεγεν φῶς Ἰησοῦν, καὶ ὥσπερ ἀστραπὴ προσαπλήντησέν μοι ὡς ἀποτυφλῶσαί με· καὶ ἐξ ἐκείνου τὴν γυναῖκά μου φοβοῦμαι διὰ τὸν φωτεινὸν αὐτῆς Ἰησοῦν. εἶπατέ μοι οὖν, ὦ ἱερεῖς, ὃ πράξω. οἱ δὲ εἶπαν· ἀνθύπατε, τάχα οὐκέτι ἐσμέν ἱερεῖς· ἀφ' ἧς γὰρ συνέκλεισας αὐτούς, εὐχομένων αὐτῶν ὅλον τὸ ἱερὸν σαλεύεται ἐκ θεμελίων ἢ τάχα συμπίπτει.

(19) Τότε προσέταξεν ὁ ἀνθύπατος ἐξελθόντα^ς ἐκ τοῦ ἱεροῦ τοὺς περὶ τὸν Φίλιππον ἀγαγεῖν εἰς τὸ βῆμα, εἰπὼν τοῖς δημίοις· ἀποδύσαντες τὸν Φίλιππον διερευνήσατε, ἀλλὰ καὶ ἀμφοτέρους, μή πως εὑρεθῇ τι αὐτῶν τῆς μαγίας (sic). ἀπέδυσαν οὖν πρῶτον τὸν Φίλιππον, εἶτα τὸν Βαρθολομαῖον. ἦλθον δὲ ἐπὶ τὴν Μαριάμνην, καὶ σύροντες αὐτὴν ἔλεγον· γυμνώσωμεν καὶ αὐτήν, ἵνα πάντες ἴδωσιν ὅτι γυνὴ οὐσα ἀνδράσιν ἐπακολουθεῖ· αὐτὴ γὰρ μάλιστα ἐν εὐπρεπείᾳ πάσας τὰς γυναῖκας ἀπατᾷ. καὶ λέγει ὁ τύραννος πρὸς τοὺς ἱερεῖς· κηρύξτε εἰς πᾶσαν τὴν πόλιν καὶ περικύκλω, ἵνα ἔλθωσιν πάντες οἱ ἄνδρες καὶ πᾶσαι αἱ γυναῖκες, ὅπως ἴδωσιν τὴν ἀσχημοσύνην αὐτῆς, καὶ μάθωσιν ὅτι ψεύδεται λέγουσα ὅτι οὐκ εἰμι γυνή, ἀλλ' ὡς ἀνὴρ συμπορεύεται, καὶ πάντως ὅτι μοιχεύεται ὑπ' αὐτῶν. ἐκέλευσεν δὲ κρεμασθῆναι τὸν Φίλιππον, καὶ τὰ σφυρὰ αὐτοῦ διατμηθῆναι, καὶ κομισθῆναι δέκα κόρακας σιδηροῦς, καὶ διαπεύραντες τὰς πτέρνας αὐτοῦ ἀνακρεμάσασθε κατὰ κεφαλῆς ἀπέναντι τοῦ ἱεροῦ ἐπὶ τινος δένδρου· τὸν δὲ Βαρθολομαῖον ἐκτείνετε ἀπέναντι τοῦ Φιλίππου περονήσαντες τὰς χεῖρας αὐτοῦ· πορθηθέντες (sic codex) ἐν τῷ τοίχῳ τοῦ ἱεροῦ τῆς πύλης ἐκτείνετε.

(20) Καὶ ἐγένετο οὕτως. ἐμειδίασαν δὲ ἀμφοτέροι ἐνορῶντες ἀλλήλους ὅ τε Φίλιππος καὶ ὁ Βαρθολομαῖος, ὅτι ἦσαν ἀβασάνιστοι· αἱ γὰρ κολάσεις αὐτῶν ἦσαν βραβεῖα καὶ στέφανοι.

ὅτε δὲ καὶ τὴν Μαριάμνην ἀπέδυσαν, ἐνέβλειψαν ἵνα εἰδωσιν (sic) τὴν γύμνωσιν τοῦ σώματος αὐτῆς· καὶ ἰδοὺ ἡλλάγη εὐθέως ἡ ὁμοίωσις τοῦ σώματος αὐτῆς ἐνώπιον αὐτῆς, καὶ ὁ τύπος αὐτῆς ἐγένετο ὡς κιβωτὸς ὑελίνη γέμουσα φωτὸς καὶ πυρὸς ἐμπροσθεν αὐτῶν, καὶ οὐκ ἡδυνήθησαν ἔτι ἐγγίσει καὶ τὸ σύνολον εἰς τὸν τόπον ἐν ᾧ ἐτύγγανεν, ἀλλὰ ἔφευγον ἅπαντες ἀπ' αὐτῆς.

(21) Ἐλάλησεν δὲ ὁ Φίλιππος μετὰ τοῦ Βαρθολομαίου τῇ Ἑβραϊκῇ διαλέκτῳ· ποῦ Ἰωάννης σήμερον; ἰδοὺ γὰρ ἡμεῖς ἀπολύμεθα τοῦ σώματος, καὶ τίς που ὁ ὑπὲρ ἡμῶν εὐξάμενος; ὅτι ἰδοὺ καὶ εἰς τὴν Μαριάμνην ἐπεχείρησαν παρὰ τὸ καθήκον· ἐβασάνισαν δὲ καὶ τὸν ἔριφον καὶ τὸν λεόπαρδον, καὶ ἰδοὺ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχυος λέγοντες ὅτι καύσωμεν αὐτόν, ἐπειδὴ αὐτὸς ὑπεδέξατο αὐτούς. θέλεις οὖν, ὦ Βαρθολομαῖε, καὶ ἡμεῖς εἰπωμεν πῦρ εἰλθεῖν ἀπ' οὐρανοῦ καὶ κατακαύσωμεν αὐτούς;

(22) Ὡς δὲ ταῦτα ἦν λέγων ὁ Φίλιππος, ἰδοὺ Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν αὐτῶν (cod. corrupte τῶν), διακινῶν εἰς τὴν πλατείαν, καὶ ἠρώτησεν· τίνες οὗτοι οἱ ἄνθρωποι, καὶ διατί τιμωροῦνται; οἱ δὲ λέγουσιν αὐτῷ· μὴ οὐκ εἰ ἐκ τῆς πόλεως ἡμῶν; ἐμέ (sic) ἐρωτᾷς περὶ τῶν ξένων τούτων, οἵτινες πολλοὺς ἡδίκησαν; ἔκλεισαν δὲ ἡμῶν καὶ τὰ (codex κατὰ pro καὶ τὰ) εἰδωλα, καὶ ἐν τῇ μαγίᾳ (ita codex) αὐτῶν ἀνείλον καὶ τοὺς ὄφεις καὶ τοὺς δράκοντας· πολλοὺς δὲ καὶ νεκροὺς ἤγειραν, οἵτινες κατέπληξαν ἡμᾶς πολλὰς κολάσεις ἐξηγούμενοι· ἔχουσι δὲ καὶ λεόπαρδον καὶ ἔριφον, καὶ φωνῇ ἀνθρωπίνῃ βοῶσι κατὰ μικρὸν λέγοντες· Χριστέ μερὶς ἡμῶν ἡ ἀγία, καὶ τοῖς ὀπίσω ἐστῶτα κοσίν, τοῖς ἐμπροσθίοις τὰ πρόσωπα κατασφραγίζονται καὶ πρὸς ἄλληλα λέγουσιν· ἡ εἰρήνη τοῦ Χριστοῦ καὶ ὁ σταυρὸς μεθ' ὑμῶν. ἔχουσι δὲ κρεμάμενοι καὶ οὗτοι οἱ ξένοι πῦρ αἰτῆσαι ἐξ οὐρανοῦ καὶ κατακαῦσαι ἡμᾶς.

(23) Εἰτα λέγει Ἰωάννης· ἀπέλθωμεν, ὑποδείξατέ μοι αὐτούς. ἤγαγον οὖν τὸν Ἰωάννην ὡς συμπολίτην ὅπου ἦν ὁ Φίλιππος. ἦν δὲ ἐκεῖ πλῆθος ὄχλου καὶ ὁ ἀνθύπατος καὶ οἱ ἱερεῖς. καὶ ἰδὼν ὁ Φίλιππος τὸν Ἰωάννην εἶπεν τῷ Βαρθολομαίῳ Ἑβραϊστί· ἀδελφέ, Ἰωάννης ἦλθεν ὁ ἱερεὺς βαρέκ, ὃ ἐστι τὸ ὕδωρ τὸ

ζών. καὶ ὁ Ἰωάννης ἶδεν τὸν Φίλιππον κατὰ κεφαλῆς κρεμάμενον τῶν σφυρῶν καὶ τῶν πτερυγῶν· ἶδεν δὲ καὶ τὸν Βαρθολομαῖον ἐκτεταμένον εἰς τὸν τοίχον τοῦ ἱεροῦ, καὶ εἶπεν αὐτοῖς· τὸ μυστήριον (codex τοῦ μυστηρίου) τοῦ κρεμασθέντος ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ καὶ τοῦ διανεμηθέντος ἐν τῇ σφαίρᾳ τοῦ αἵματος συνέστηκεν (sic; apud nos ex codicibus Parisiensi et Veneto ἔσται μεθ' ὑμῶν).

(24) Εἶπεν δὲ καὶ τοῖς ἀνθρώποις τῆς πόλεως ἐκείνης· ὡς ἄνθρωποι τῆς Ὀφιορύμου, πόσις (cod. ὄση) ἐστὶν ἡ ἄνοια ὑμῶν, ἐν ᾗ ἐστέ· πόσις ἐστὶν ἡ ἀνομία ἢ οὐσα μεθ' ὑμῶν. ἐπλανήθητε ἐν τῇ ὁδῷ τῆς πλάνης· πνέων ἐπνευσεν εἰς ὑμᾶς ὁ δράκων καὶ ἐτύφλωσεν ὑμᾶς τυφλοὺς τῇ ψυχῇ καὶ τυφλοὺς τῷ πνεύματι, καὶ ἐπλανήθητε ὑπὸ τοῦ θρησκευομένου ὑφ' ὑμῶν. ἐμβλέψατε εἰς πᾶσαν τὴν κτίσιν εἴτε ἐν τῇ γῇ εἴτε ἐν τοῖς ὕδασι εἰς.

Exeunte sect. 25. post ἀφανίσω additur: διὰ τὸ ὀργίζον με εἶναι υἱὸν βροντῆς ὠνόμασέν με ὁ Ἰησοῦς.

Hebraica sect. 26 sic scripta sunt: σαβαλλῶν· προუმηνί· δουθαήλ· θαρσελί· ἀνναχαθαεῖ· ἀδῶναβ βατελῶ τελωέ. Tum sequitur τουτέστιν· ὁ πατὴρ τοῦ Χριστοῦ, ὁ μόνος παντοκράτωρ, θεὸς ὃν φρίττουσιν οἱ πάντες αἰῶνες, ὁ δυνατὸς καὶ ἀπροσωπόληπτος δικαστής, οὗ τὸ ὄνομα ἐστὶν ἐν πάσῃ δυναστείᾳ· αἰλωήλ· εὐλογητὸς εἰς τοὺς αἰῶνας etc.

(34) Νῦν οὖν ἀποπληρῶ τὸ προσταχθέν μοι, ὅτι ἐὰν μὴ στρέψῃτε τὰ κάτω εἰς τὰ ἄνω καὶ τὰ ἄνω εἰς τὰ κάτω, καὶ δεξιὰ εἰς ἀριστερά καὶ τὰ ἀριστερά εἰς δεξιὰ, οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τοῦ θεοῦ. μὴ οὖν ὁμοιωθῇτε τῷ ἀντιπαρηλλαγμένῳ τύπῳ, ὅτι ὁ πᾶς κόσμος ἐνήλλακται καὶ πᾶσα ψυχὴ στρεφομένη εἰς σῶμα γίνεται ἐν λήθῃ τῶν ἐπουρανίων. ἡμεῖς δὲ ἔχοντες τὴν τῶν ἐπουρανίων δόξαν μὴ ζητήσωμεν τὸ (codex τὸν) ἔξω, ὅπερ ἐστὶν τὸ σῶμα, ὁ οἶκος τῆς δουλείας.

(36) -- βαδίζουσαι ἀνὰ δύο δύο· καὶ μὴ ὁμιλήτωσαν μετὰ νεανίσκων, ἵνα μὴ πειράσῃ αὐτάς ὁ σατανᾶς· ὁ ὄφις γάρ ἐστιν ἔρπων, καὶ ἐποίησεν τὸν Ἀδὰμ ὀλισθῆναι εἰς θάνατον. οὕτως πάλιν ἔσται ἐν τῷ καιρῷ τούτῳ· ἔσται γὰρ ὁ χρόνος καὶ καιρὸς πονηρός. πολλὰ γυναικες καὶ ἄνδρες καταλείψουσιν τὸ ἔργον

τοῦ γάμου, καὶ ἔσονται [αἱ] μὲν ἐν τῷ ὀνόματι τῆς παρθενίας, ὅλως μὴ γινώσκουσαι ὄνομα παρθενίας καὶ ὅτι ἔχει μεγάλην σφραγιδα καὶ ἔνδοξον. πολλοὶ δὲ ἄνδρες ἔσονται ἐν τῷ καιρῷ ἐκείνῳ ἐν λόγῳ μόνον, ἀλλ' οὐκ ἐν τῇ δυνάμει αὐτοῦ (ita codex)· παρθενίαν γὰρ ἀσκήσουσιν τοῖς μέλεσιν τῆς σαρκός, πορνεύουσιν δὲ ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὀφθαλμῶν αὐτῶν (codex ὑμῶν) πληθυνθήσεται ὡς κατακλυσμός. θελήσουσιν μάλλον ἀκούειν ἐν ταῖς πειθαναῖς ᾧδαίς¹, καὶ ἐρεθισθήσονται ἐν ταῖς ἡδοναῖς καὶ ἐπιλάθωνται τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληρωθήσονται αἱ καρδίαι αὐτῶν κενοτέραις (ita codex, nescio an praestet kainotérais reponere) ὑπερηφανίαις, εὐρεθήσονται δὲ ἐσθιόντες καὶ πίνοντες ἐν τῇ αὐτῶν (codex τῇ ἐν αὐτῷ) πανουργίᾳ· ἐπιλησθήσονται γὰρ τῆς ἀγίας ἐντολῆς καὶ ἀθετήσουσιν αὐτήν. διεστραμμένη ἐστὶν ἡ γενεὰ ἐκείνη, ἀλλὰ μακάριός ἐστιν ὁ ἀναχωρῶν εἰς τὰ ταμία (sic codex) αὐτοῦ, ὅτι οἱ ἱκανοὶ (codex ὅτι οἰκανοὶ) ἔσονται ἀναπαυόμενοι ἐν δόξῃ ἀπὸ τῆς ἀπειλῆς τοῦ σώματος αὐτῶν. οὐκ οἶδας, ὦ Βαρθολομαῖ, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωὴ ἐστὶν ἀληθινή καὶ γνώσις; εἴπεν γὰρ διδάσκων ἡμᾶς ὅτι πᾶς ὁ ἐμβλέψας εἰς γυναῖκα τοῦ πλησίον αὐτοῦ καὶ ἐπιθυμήσας αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. καὶ ὁ κορυφαῖος δὲ Πέτρος ἔφυγεν ἐκ προσώπου γυναικός· τὴν γὰρ θυγατέρα (ita) αὐτοῦ εὗοπτον οὖσαν² ἐπὶ τῇ εὐμορφίᾳ. καὶ ὁ μακαριώτατος Πέτρος ηὔξατο, καὶ ἐγένετο ἐν παραλύσει ἡ θυγάτηρ αὐτοῦ. ἄρα οὖν ἡ ἐπιθυμία ἡ ἐν τοῖς ὀφθαλμοῖς πορνεία ἐστίν; ναί. εἶδεν γάρ, φησὶν, Εὐα τὸ φυτὸν ὅτι ὠραῖόν ἐστιν τοῖς ὀφθαλμοῖς τοῦ κατανοῆσαι καὶ καλὸν εἰς βρώσιν. ἰδοὺ οὖν ὅτι ἡ ἐπιθυμία τῶν ὀφθαλμῶν ὁδηγός ἐστιν τῆς μοιχίας (sic), καὶ αὕτη ἐστὶν ἡ ἀπατήσασα τὴν καρδίαν Εὐας. πᾶν δὲ φυτὸν εἰς τμηθῆν μόνον, μείνη δὲ εἰς τὴν γῆν ἡ ῥίζα, πάλιν φύεται. ἐκριζώσατε οὖν τὴν ἐπιθυμίαν

¹ Codex habet πηθανεωδεσαι. Ex hoc scripturae monstro clarum erit quantopere textus corruptus sit. Certe locis haud paucis quae descripsimus emendationem sibi poscere videntur.

² Codex pergit καὶ ἤδη γεγενῆσθαι (scriptum est ἤδει γεγενεῖσθαι) quae corrupta vel imperfecta esse apparet.

τῆς καρδίας, ἵνα παιδροῖς ὁμμασιν ἴδῃτε τὸν Χριστόν. ταῦτα εἰπὼν πρὸς τὸν λαὸν στραφεὶς λέγει τῷ Βαρθολομαίῳ· τὴν ἐκκλησίαν ἣν μέλλεις οἰκοδομεῖν, οὕτως οἰκοδόμησον, ἔχουσάν τινας (sic) μεσότοιχον, μήποτε σκοτισθῶσιν αἱ προσευχαὶ τῶν νεοφύτων ἐν τῇ ὁράσει τῶν ὀφθαλμῶν, καὶ ἡ ὑπακοὴ τῶν παρθένων ἔστω ἀγία καὶ μόναι ἡσυχάζετωσαν, ἐν δὲ ταῖς προόδοις βαδιζέτωσαν δύο δύο. ἐχέτω οὖν ἡ παρθενία αὐτῶν τὴν τάξιν σεμνὴν, ἵνα ἡ ψυχὴ αὐτῶν δοξασθῇ ἐν τοῖς ὑψίστοις, μήποτε ὁ κόσμος αὐτῶν ἔσται κενός. οὕτως οὖν κήρυξον ἀγιασμόν. λέγει ὁ Βαρθολομαῖος τῷ Φιλίππῳ· διατὶ τῷ καιρῷ ἐκείνῳ, ἐν ᾧ ὑπῆρχεν μεθ' ἡμῶν ὁ σωτήρ, οὐ διεχώρισεν ἡμᾶς ἀπὸ τῶν παρθένων μέχρις ἡμέρας μᾶς; λέγει ὁ Φίλιππος· οὐκ οἶδας, ὦ Βαρθολομαῖε, ὅτι ᾧ ἡλῖος λάμπει (codex λαμβάνει) ὅλος ὁ κόσμος πληροῦται τοῦ φωτός; δύνοντος δὲ αὐτοῦ ἀπλοῦται τὸ σκότος, καὶ τὰ θηρία ἐξέρχονται. οὗτός ἐστιν καὶ ὁ ἡμέτερος τύπος· ὅτε ἦν μεθ' ἡμῶν ὁ Ἰησοῦς, πάντες ἡμεῖν ἐν τῇ δόξῃ αὐτοῦ, καὶ ἡ χάρις ἡμῶν καὶ ἡ δωρεὰ ἦν κύκλῳ ἡμῶν, καὶ νοεροὶ ἡμεῖν τῇ καρδίᾳ, καὶ οὐκ ἠδύνατο οὐδεμία σκιά οἰκῆσαι ἐν καρδίᾳ ἡμῶν ἐνεκεν ἀμαρτίας· νῦν δὲ ἐν οὐρανοῖς ἐστὶν παρὰ τῷ πατρὶ, καὶ οὐ καταλείπει ἡμᾶς. πολλοὶ δὲ ἐλεύσονται ἐπενδύμασιν ψευδέσιν, λέγοντες ὅτι λατρεύομεν ἐν τῇ διακονίᾳ τῇ ἀγίᾳ, καὶ ἡ λατρεία αὐτῶν ἐστὶν μετὰ τῶν εἰδώλων, καὶ καταλείψουσιν τὰς παραδεδομένας αὐτοῖς ἐντολάς. *Iam sequuntur quae accurate textui nostro respondent initio sectionis 37 scripto: σὺ δὲ ὦ Βαρθολομαῖε γενοῦ καλὸς δοκιμαστής, καὶ δὸς τὰς παραγγελίας ταύτας etc. In iis vero quae ad finem actorum leguntur magna rursus utriusque textus differentia est.*

III. AD ACTA THOMAE.

In libro bibliothecae Regiae Monacensis (apud Ign. Hardt. cod. Gr. 252.) praeter alias reliquias litteris uncialibus scriptas inveni quae extremo capite actuum Thomae

olim legebantur. Quae quum a textu ad finem libri ἡ τελείωσις θωμᾶ τοῦ ἀποστόλου a nobis edito satis differant, passim vero ad Latinas Abdiae historias tantopere accedant ut ex simillimo fonte Graeco Pseudo-Abdias Latina sua hausisse censendus sit, adponam hoc loco quae e litura codicis Monacensis eruere mihi contigit. Hoc autem ita faciam ut manifesta vitia statim corrigam, postquam ipsa codicis scriptura in Anecdotis meis sacr. et profan. 1861. pag. 238 sq. fideliter exhibita est.

σιν αὐτοῖς ἐποιεῖτο. Συνέβη δὲ οὐ μετὰ πολὺν χρόνον ἕνα τῶν παιδῶν μισδαίου πληγῆναι ὑπὸ δαίμονος. καὶ οὐδεις ἤδυνήθη θεραπεῦσαι αὐτόν· πάνυ γὰρ ἦν χαλεπὸς ὁ δαίμων· ἐνεθυμήθη δὲ μισδῆος¹ ὁ βασιλεὺς ἀνοῖξαι τὸν τάφον· καὶ ἄρας τῶν ὀστέων² τοῦ ἀποστόλου θωμᾶ - -³ τράχηλον τοῦ υἱοῦ μου καὶ θεραπευθήσεται⁴. ἀπήει⁵ οὖν ποιῆσαι ὃ ἐνεθυμήθη ὁ μισδῆος ὁ βασιλεὺς. ὁ δὲ ἀπόστολος θωμᾶς ἐπιφανείς αὐτῷ εἶπεν· εἰς ζῶντας οὐκ ἐπίστευσας, καὶ εἰς νεκροὺς πιστεύεις; πλὴν μὴ φοβῶ, ἐπεὶ σπλαγχνίζεται εἰς σέ καὶ ἐλεήσει σε ὁ κύριος ἰησοῦς· χριστὸς διὰ τὴν αὐτοῦ χρηστότητα⁶. ἀπελθὼν δὲ καὶ ἀνοίξας οὐχ εὗρεν ὅστέα ἐκεῖ· εἰς γὰρ τῶν ἀδελφῶν κλέψας τὸ λείψανον τοῦ μακαρίου ἀπήνεγκεν εἰς τὴν μεσοποταμίαν⁷. ἀπὸ δὲ τοῦ τόπου τοῦ μνημείου, ἔνθα τὰ ὀστᾶ ἔκειτο, χοῦν λαβὼν περιέθη-

¹ Codex h. l. μισδέως, antea μισδαίου.

² Octo litterae interiectae videntur. Possis conlicere τοῦ σώματος, sed fore autem mihi videbar assequi sequentibus tribus litteris ut επι.

³ Perlit versus; et iam is qui praecedit, πστολου θωμα, tegumento libri obiectus est. Simile quid ut ὤσω ἐπὶ τὸν scriptum erat.

⁴ Confer ad haec Ps. Abd. XXV: „Quibus addidit dominus hanc gratiam, ut cum Mesdei filius correptus esset a daemonio, nec quisquam qui eum sanaret posset inveniri, successit huiusmodi Mesdeo sententia ut diceret: Vado et aperio sepulchrum, et tollens ossa de corpore apostoli suspendam filio meo, et curabitur.“

⁵ Codex ἀπέλει.

⁶ Confer huc l. 1. Ascendebat igitur secundum cogitationes Mesdeus ad montem, et revelavit ei se Thomas dicens: In viventes non credidisti, et in mortuos credis? Sed ne timeas; miserebitur et tui dominus Iesus, et exhibebit tibi viscera misericordiae suae propter bonitatem suam.

⁷ Pergit Latinus textus sic: Verum ubi adscendit Mesdeus, reserato sepulchro ossa invenire non potuit; quia iampridem reliquias sanctas quidam de fratribus rapuerant et in urbe Edessa sepelierant.

κεν τῷ υἱῷ αὐτοῦ καὶ εἶπεν· πιστεύω [εἰς] σέ χριστέ νῦν, ὅτι⁸ κα[τέλιπέν με ἐκεῖ]νος ὁ ταράσσων τοὺς ἀνθρώπους καὶ ἀντικείμενος αὐτοῖς, ἵνα μὴ ἴδωσίν σε⁹. καὶ κρεμάσαντος αὐτοῦ τῷ παιδί, ὑγιῆς ὁ παῖς ἐγένετο¹⁰: συνηθροίζετο (cod. συνειθρύζετο) δὲ καὶ μισδῆος ὁ βασιλεὺς μετὰ τῶν ἀδελφῶν καὶ ὑπέκλινεν τὴν κεφαλὴν αὐτοῦ ὑπὸ τὰς χεῖρας σιφόρου: ἔλεγεν δὲ τοῖς ἀδελφοῖς ὁ σίφορ· εὐχεσθε ὑπὲρ τοῦ μισδαίου (sic h. l.) τοῦ βασιλέως, ἵνα παρὰ ἰησοῦ χριστοῦ εὐσπλαγχνίαν δεῖξηται, καὶ ἀμνησικαχήσει (cod. ἀμνησικακεῖσι) αὐτῷ. πάντες δὲ ἐν συμφωνίᾳ χαίροντες ὑπὲρ αὐτοῦ προσευχὴν ἐποιοῦντο. ὁ δὲ φιλάνθρωπος δεσπότης, ὁ βασιλεὺς τῶν βασιλεύοντων καὶ κύριος τῶν κυριευ[όντων] παρείχεν τῷ¹¹ μισδέφ τὴν εἰς αὐτὸν ἐλπίδα. ὑπήγετο οὖν μετὰ τοῦ πλήθους τῶν πιστευόντων, δοξάζων πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα· ᾧ κράτος καὶ μεγαλοπρέπεια νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.¹²

Eundem de ultimis Thomae rebus tractatum codex Bodleianus (Clarke 43) continet, ita tamen ut quae gnosticae originis vestigia in nostro textu Parisiensi supersunt consulto extincta videantur. Legitur enim ibi sic:

Μαρτύριον τοῦ ἁγίου καὶ πανευφήμου ἀποστόλου θωμᾶ.

Ἐξεληθόντος δὲ τοῦ ἀποστόλου κατὰ τὴν πρόσταξιν τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ ὥφθη αὐτῷ ὁ

⁸ ὅτι scribendum videbatur, quamquam ex codice sicut exscripsimus.

⁹ Pseudo-Abdias pergit: *Ea tamen quaecunque rex in sepulchro reperit humi vel stercoris, supra quae iacuerant reliquiae apostoli, auferens Mesdens et alligans filio suo ait: Credo tibi Christe nunc, quia recessit a me ille qui hominum turbat affectus, ne ad te vivendum summa properatione contendam* (corrigendum videtur contendam).

¹⁰ Cf. ad haec cum reliquis ea quae apud Pseudo-Abdiam sequuntur: *Itaque ubi suspendit illa puero, statim sanatus est ex illa hora. Et factum est gaudium magnum inter fratres super conversione regis ad regem coelestem Christum Iesum: cui honor et gloria in perpetua saecula, Amen.*

¹¹ Ita fere quae periere supplenda sunt.

¹² (cf. apud nos sect. 17. p. 204) Ceterum in reliquiis eiusdem codicis palimpsestis etiam aliam actorem Thomae partem invenimus cum ipso actorem initio coniunctam hunc in modum: *πρᾶξις τοῦ ἁγίου θωμᾶ τοῦ ἀποστόλου· ὅτε τὸ ἐν οὐρανοῖς παλάτιον ὤκοδόμησεν* (cod. ὠκοδόμησεν). Κατ' ἐκείνον τὸν καιρὸν ἦσαν πάντες οἱ ἀπόστολοι ἐν ἱεροσολύμοις, καὶ διεῖλαν (cod. διῆλαν) τὰ κλίματα (cod. κλήμ.) τῆς οἰκουμένης, καὶ ἔβαλον κλήρους.

κύριος εἰρηκῶς αὐτῷ· εἰρήνη σοί, μαθητά μου καὶ ἀπόστολε. πεσὼν δὲ ὁ ἀπόστολος κατὰ πρόσωπον ἐπὶ τὴν γῆν ἐδέετο τοῦ κυρίου ὅπως ἀποκαλύψῃ αὐτῷ τὰ περὶ τῆς τιμίας αὐτοῦ ἐξόδου. εἰρήκει δὲ αὐτῷ ὁ κύριος ὅτι μισδαῖος ποιεῖται κατὰ σοῦ σκέψιν τοῦ τάχιόν σε ἀπολέσαι· ἀλλ' ἰδοὺ ἔρχεται πρὸς με. καὶ κατασφραγίσας αὐτὸν ἀνῆλθεν εἰς τοὺς οὐρανούς. ὁ δὲ ἀπόστολος ἐδίδασκεν τῷ λαῷ, καὶ προσετίθετο ἡ πόιμνη τοῦ χριστοῦ. τινὲς δὲ μισόχριστοι ἄνδρες διέβαλον αὐτὸν πρὸς τὸν βασιλέα μισδόν, λέγοντες ὅτι ἀπόλεσον τὸν μάγον τοῦτον τὸν καταλυμηνάμενον καὶ ἀπατῶντα τὸν λαὸν ἐπὶ νέῳ θεῷ ἐνὶ ὃν κηρύσσει, ἔτι δὲ καὶ τῇ σῇ δεσποίνῃ καὶ τῷ σῷ υἱῷ*. ταῦτα ἀκούσας μισδὸς ἀνεξετάστως ἐκέλευσεν συλλαβέσθαι αὐτὸν καὶ ἐν τῇ φυλακῇ ἐγκλείσαι. οἱ δὲ τάχιον ποιήσαντες τὸ προσταχθέν αὐτοῖς ἔβαλον αὐτὸν ἐν φυλακῇ σφραγίσαντες. ἀκούσασαι δὲ αἱ πιστεύσασαι γυναῖκες τῷ θεῷ ὅτι ἰούδας¹ συνεκλείσθη, δώσασαι [πρὸς] τοὺς τηρούντας (cud. τηρῶντας) φύλακας χρήματα πολλὰ εἰσέεισαν (sic) πρὸς αὐτὸν ἐν τῇ εἰρκτῇ. ὁ δὲ ἀπόστολος λέγει [πρὸς] αὐτάς· θυγατέρες μου, δοῦλαι ἰησοῦ χριστοῦ, ἀκούσατέ μου. ἐν τῇ τελευταίᾳ μου ἡμέρᾳ ὑμῖν ἀποστέλλω τὸν λόγον μου τοῦ μὴ λαλῆσαι ἔτι ἐν σώματι· ἰδοὺ γὰρ αἶρομαι ἄνω πρὸς τὸν κύριόν μου ἰησοῦν χριστὸν τὸν ἐλεήσαντά με, τὸν ταπεινώσαντα ἑαυτὸν ἄχρι τῆς ἐμῆς μικρότητος. χαίρω δὲ ὅτι ὁ καιρὸς ἐγγύς τῆς ἀπαλλαγῆς μου ἐνταῦθα, ὅπως ἀπελθὼν ἀπολάβω μου τὸν μισθὸν ἐν τελείᾳ· δίκαιος γάρ ἐστιν ὁ ἐμὸς δεσπότης. Πληρώσας δὲ πρὸς αὐτάς τὸν λόγον εἶπεν· ὁ σωτὴρ μου ὁ ὑπομείνας πολλὰ δι' ἡμᾶς, γενέσθωσαν τὰ ἑλέη σου ἐφ' ἡμᾶς. καὶ ἀπέλυσεν αὐτάς εἰπὼν· ἡ χάρις τοῦ ἀγίου πνεύματος ἔσται μεθ' ὑμῶν. ἐκεῖναι δὲ ἐλυποῦντο καὶ ἔκλαιον, εἰδυῖαι ὅτι ἔμελλεν ἀπολέσαι αὐτὸν μισδαῖος ὁ βασιλεύς. ὁ δὲ ἰούδας² ἤκουσεν τοὺς φύλακας πρὸς ἑαυτοὺς μαχομένους καὶ λέγοντας· ἔτι ἀπέλθωμεν καὶ ἀναγγεῖλωμεν τῷ βασιλεῖ ὅτι ἡ γυνή σου καὶ ὁ υἱός σου ἀπέρχονται πρὸς τὴν φυλακὴν ἐπὶ τὸν μάγον τοῦτον, καὶ δι' αὐτοὺς

* Deest verbum.

¹ Ut hoc loco etiam infra semel *Judas* pro *Thoma* per errorem scriptum est.

² Corrigendum ὡμᾶς. Ab hoc inde loco cf. textum Par. pag. 236. sect. 8.

ἀπολέσει αὐτὸν ἐν τάχει. ἅμα δὲ καὶ ἔωθεν ἀναστάντες ἀπηλ-
θον πρὸς μισδὸν τὸν βασιλέα καὶ εἶπον· ἀπόλυσον δέσποτα τὸν
φαρμακὸν ἐκεῖνον, ἢ ἀλλαχοῦ φρουρηθῆναι κέλευσον. οὐς γὰρ
ἡ σὴ εὐτυχότης δεσμώτας συνέσχεν³, κλείσαντες δὲ ἐν ὥρᾳ τὰς
θύρας ἀσφαλίσάμενοι, διεγειρόμενοι ἀνεωγμένους αὐτάς εὕρισκο-
μεν· ἀλλὰ καὶ ἡ γυνή σου καὶ ὁ υἱός σου μετὰ τῶν λοιπῶν ἐκεί-
νων οὐκ ἀφίστανται τοῦ ἀνδρός. Ἐαῦτα δὲ ἀκούσας ὁ βασιλεὺς
ἦλθεν ἐπισκεψάμενος (sic codex) τὰς σφραγίδας, ἃς περιβεβλή-
κει ταῖς θύραις, καὶ εὗρεν αὐτάς ὥσπερ ἦσαν. λέγει οὖν τοῖς
δεσμοφύλαξιν· τί οὖν ψεύδεσθε; καὶ γὰρ αἱ σφραγίδες αὐταὶ
σῶναι διατελοῦσιν, καὶ πῶς λέγετε τὴν τερτίαν καὶ μυγδονίαν
ἅμα τῷ υἱῷ μου εἰσέρχεσθαι ἐν τῷ δεσμωτηρίῳ; καὶ οἱ φύλακες
εἶπον· ἡμεῖς τὰ ἀληθῆ εἴπαμέν σοι, βασιλεῦ. μετὰ δὲ ταῦτα
εἰσῆλθεν ὁ βασιλεὺς εἰς τὸ δεσμωτήριον καὶ μετεπέμψατο τὸν
ἀπόστολον. Ἐλθόντος δὲ αὐτοῦ, ἀποξώσαντες αὐτὸν ἕστησαν
πρὸ τοῦ βήματος. ὁ δὲ βασιλεὺς⁴ εἶπεν· δούλος ὑπάρχεις ἢ ἐλεύ-
θερος; καὶ ὁ θωμᾶς· ἐνός εἰμι δούλος· σὺ τὴν κατ' ἐμοῦ ἐξου-
σίαν οὐκ ἔχεις οὐδ' ὄλω. καὶ φησὶν ὁ μισδαῖος· δραπετεύσας
εἰς ταύτην ἀφίκου τὴν χώραν; καὶ ὁ θωμᾶς· ἦλθον ἐνταῦθα
ἵνα πολλοὺς σώσω, καὶ γὰρ διὰ τῶν χειρῶν σου ἀποστῶ ἀπὸ τοῦ
σώματός μου. λέγει πρὸς αὐτὸν ὁ μισδαῖος· τίς σου ἐστὶν ὁ δε-
σπότης; καὶ τί αὐτοῦ τὸ ὄνομα; καὶ ἐκ ποίας χώρας ὑπάρχεις;
καὶ ὁ θωμᾶς· οὐ δύνασαι ἀκοῦσαι τὸ ἀληθινὸν ὄνομα αὐτοῦ ἐν
τῷ καιρῷ τούτῳ. λέγω δέ σοι τὸ πρόσκαιρον αὐτοῦ (protius αὐ-
τῷ?) ἐπιτεθὲν⁵ ὄνομα· ἰησοῦς ἐστὶν ὁ χριστός. καὶ ὁ μισδαῖος
φησιν· ἐγὼ οὐκ ἠπέχθην⁶ σε ἀπολέσαι, ἀλλ' ἠνέσχόμην· σὺ
δὲ ἐπίδοσιν⁷ ἐποιήσω τῶν σῶν ἔργων, ὥστε τὰ φάρμακά σου
ἀκουσθῆναι ἐν πάσῃ χώρᾳ. ἀλλὰ καὶ νῦν πρᾶξω τὸ κατὰ σοῦ
τέλος, ἵνα σου τὰ φάρμακα συναπόληται καὶ καθαριεύσῃ⁸ ἡμῶν

³ Haec ita in codice scripta sunt; at vix integra sunt.

⁴ Huc confer sect. 4. apud nos.

⁵ Male typis exscriptum pag. 237. ἐπιτεθῆν.

⁶ ἠπέχθην: codex ἠπήχθην. Eandem scripturam etiam Parisiensis codex praebet, quae et ipsa ἠπέχθην non ἀπήχθην corrigenda erat.

⁷ ita codex; Parisiensis ἀπόδοσιν.

⁸ ita scriptum est; rectius vel certe usitatius Parisiensis καθαρεύσῃ.

τὸ ἔθνος. καὶ ὁ θωμᾶς ἔφη· ταῦτα ἃ λέγεις (cod. λέγει) φάρμακα εὖ ἔσται μοι καὶ τῶν ἐντεῦθεν μηδέποτε ἀφιστάμενα ἔσται. Λεγομένων⁹ δὲ τούτων ὁ μισδαῖος ἐβουλεύετο ποίῳ τρόπῳ φονεύσει τὸν ἀπόστολον· ἐφοβέιτο γὰρ τὸν περιεστῶτα λαὸν τῶν πιστευσάντων. καὶ ἀναστὰς παρέλαβεν τὸν θωμᾶν ἔξω τῆς πόλεως· συνηκολούθουν δὲ αὐτῷ ὀλίγοι στρατιῶται μεθ' ὅπλων. οἱ δὲ ὄχλοι ὑπενόουν τὸν βασιλέα βουλεύεσθαι περὶ αὐτοῦ, καὶ ἐστῶτες προσεῖχον αὐτῷ. ὡς δὲ προῆλθον τρία στάδια, παρέδωκεν αὐτὸν στρατιώταις τέσσαρσιν καὶ ἐνὶ τῶν πολεμαρχῶν, προστάξας αὐτοῖς εἰς ὅρος αὐτὸν λογχιάσαι· αὐτὸς δὲ εἰς τὴν πόλιν ὑπέστρεφεν. Οἱ δὲ¹⁰ παρόντες ἔτρεχον ἐπὶ τὸν θωμᾶν ἀρπάσαι αὐτὸν προθυμούμενοι· αὐτὸς δὲ ἐπήγετο (Par. ἀπήγετο) συμπαρομαρτούντων αὐτῷ τῶν στρατιωτῶν, ἀνά δύο ἐπ' ἀμφοτέρα μέρη. . . .¹¹ καὶ ἅμα βαδίζων ὁ θωμᾶς ἔλεγεν· ὦ τὰ κρύφια σου μυστήρια, ἰησοῦ, ὅτι μέχρι τῆς τοῦ βίου τελευτῆς ἐν ἡμῖν πληροῦνται· ὦ τοῦ πλούτου τῆς χάριτός σου . . .¹² ἰδοὺ γὰρ πῶς τέσσαρες διειλήφασίν με· ἐπειδήπερ ἐκ τῶν τεσσάρων στοιχείων (his fragmentum exit).

IV.

ACTA PETRI ET ANDREAE

E X

COD. BAROCC. 180.

Πράξεις¹ τῶν ἁγίων ἀποστόλων Πέτρου καὶ Ἀνδρέου.

Ἐγένετο ὡς ἐξῆλθεν ὁ ἀπόστολος τοῦ Χριστοῦ Ἀνδρέας ἔξω

⁹ His verbis sectio 5. apud nos incipit.¹⁰ Haec sectioni 6. respondent.¹¹ Sequuntur haec: μεταχειρισάμενον τὰς φλαμίας (sic) τοῦ πολεμάρχου· ταῖς χερσὶν αὐτῶν κατέχοντες, quae admodum corrupta esse apparet. Parisiensis scriptura est: μεταχειρισμένοι διὰ φαρμακίας, τοῦ πολεμάρχου τῆς χειρὸς αὐτὸν κατέχοντας.¹² Sequuntur rursus corrupta: συγχωρεῖς ἡμῖν τοῦ κατὰ σώματος πόθου. Parisiensis: ὅτι μέχρι τῆς τ. βι. τελ. ἐν ἡμ. πληροῦται ὁ πλοῦτος τῆς χαρ. σου ἐκεῖνος, δε οὐ συγχωρεῖ ἡμῖν ἔσεσθαι κατὰ τὸ σῶμα ἀπαθεῖς.¹ Codex πράξις, hoc accentu.

Apocalypsa. apocrypha. ed. Tischendorf.

τῆς πόλεως τῶν ἀνθρωποφάγων, καὶ ἰδοὺ νεφέλη φωτεινὴ ἤρπασεν αὐτόν, καὶ τοῦτον ἀπένεγκεν (sic) ἐν τῷ ὄρει οὗ ἦν Πέτρος καὶ Ματθαίας καὶ Ἀλέξανδρος καθεζόμενοι. ὁ δὲ ἰδὼν αὐτούς, ἡσπάσαντο αὐτὸν μετὰ πολλῆς χαρᾶς. τότε λέγει αὐτῷ ὁ Πέτρος· τί σοι γέγονεν, ἀδελφέ Ἀνδρέα; ἄραγε ἐσπειρας τὸν λόγον τῆς ἀληθείας ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων ἢ οὐ; λέγει αὐτῷ Ἀνδρέας· ναί, πάτερ Πέτρε, δι' εὐχῶν σου· ἀλλὰ πολλὰ κακά μοι ἔδειξαν² οἱ ἄνδρες τῆς πόλεως ἐκείνης. ἔσυρον γὰρ με ἐν τῇ πλατείᾳ οἱ ἄνδρες τῆς πόλεως ἐκείνης ἡμέρας τρεῖς, ὥστε τὸ αἷμά μου μολύναι (cod. μολύναι) τὴν πλατείαν ὅλην. λέγει αὐτῷ ὁ Πέτρος· ἀνδρίζου ἐν κυρίῳ, ἀδελφέ Ἀνδρέα, καὶ δεῦρο ἀνάπαυσαι (cod. -σε) ἐκ τοῦ κόπου σου. ὁ γὰρ γεωργὸς ὁ καλὸς εἰάν πονικῶς (cod. πονικός, sed saepissime o et ω confundit) γεωργήσῃ τὴν γῆν, καὶ καρπὸν φέρει, καὶ εὐθέως πᾶς ὁ κόπος αὐτοῦ εἰς χαρὰν γενήσεται· εἰ δὲ κοπιᾷσει καὶ οὐ καρποφορήσῃ (cod. -ρίσῃ) ἡ χώρα αὐτοῦ, διπλοῦν ἔχει τὸν κόπον.

Ταῦτα δὲ αὐτοῦ λέγοντος ἐφάνη αὐτοῖς ὁ κύριος Ἰησοῦς Χριστὸς ἐν μορφῇ παιδίου καὶ λέγει αὐτοῖς· χαῖρε, Πέτρε ἐπίσκοπε ὅλης τῆς ἐκκλησίας μου· χαῖρε, Ἀνδρέα. οἱ συνκληρονόμοι μου, ἀνδρίξεσθε καὶ ἀγωνίζεσθε ὑπὲρ τῆς ἀνθρωπότητος. ἀμὴν γὰρ λέγω ὑμῖν, κόπους ὑπομένετε ἐν τῷ κόσμῳ τούτῳ ὑπὲρ τῆς ἀνθρωπότητος³ ἐν μιᾷ ὥρᾳ ἀνέσεως ἐν τῇ βασιλείᾳ τοῦ πατρός μου. ἀναστάντες οὖν πορεύεσθε ἐν τῇ πόλει τῶν βαρβάρων καὶ κηρύξατε ἐν αὐτῇ, καὶ γὰρ ἔσομαι μεθ' ὑμῶν ἐν τοῖς θαύμασιν⁴ τοῖς γινομένοις ἐν αὐτῇ διὰ τῶν χειρῶν ὑμῶν. ἀσπασάμενος δὲ αὐτούς ὁ κύριος Ἰησοῦς ἀνῆλθεν εἰς τοὺς οὐρανούς ἐν δόξῃ.

Πέτρος δὲ καὶ Ἀνδρέας καὶ Ἀλέξανδρος καὶ Ροῦφος καὶ Ματθαίας ἐπορεύθησαν εἰς τὴν πόλιν τῶν βαρβάρων. ἐγγισάντων δὲ αὐτῶν τῇ πόλει, ἀποκριθεὶς (cod. add δὲ) ὁ Ἀνδρέας εἶπεν τῷ Πέτρῳ· πάτερ Πέτρε, ἄραγε ἔχομεν (cod. ἔχωμεν) πάλιν κό-

² ita exscripsi. Woogius ἐνέδειξαν. Nescio uter nostrum falsus sit.

³ Quae h. l. exciderunt, ita fere cum Woogio supplenda erunt: ἀλλὰ παροῖτε, ἐγὼ ἀναπαύσω ὑμᾶς.

⁴ ita codex, non θαυμασίας, quod Woogius dedit.

πους ὑπομεῖναι ἐν τῇ πόλει ταύτῃ ὡς καὶ ἐν τῇ χώρᾳ τῶν ἀν-
θρωποφάγων; λέγει αὐτῷ Πέτρος· οὐκ οἶδα. ἀλλ' ἰδοὺ ἔστιν
(hoc acc. ipse cod.) γέρων ἐμπροσθεν ἡμῶν σπεύρων ἐν τῷ ἀγρῷ
αὐτοῦ. ἐὰν φθάσωμεν ἕως αὐτοῦ, ἐρώμεν⁵ αὐτῷ· δὸς ἡμῖν ἄρ-
τον. καὶ ἐὰν δώῃ ἡμῖν ἄρτον, γνῶμεν ὅτι οὐ κοπιῶμεν ἐν τῇ
πόλει ταύτῃ· εἰ δὲ ἡμῖν εἴπῃ ὅτι ἄρτον οὐκ ἔχομεν (cod. ἔχωμεν),
πάλιν γνῶμεν ὅτι πάλιν κόπος ἡμᾶς⁶ μένει. ὡς δὲ ἤγγισαν τῷ
γέροντι, λέγει αὐτῷ Πέτρος· χαῖρε, γεωργέ. ὁ δὲ γεωργὸς λέγει
αὐτοῖς· χαίρετε καὶ ὑμεῖς, ἔμποροι. λέγει αὐτῷ ὁ Πέτρος· ἔστιν
σοι ἄρτος, ἵνα παρέχῃς (sic cod.) τοῖς παιδίοις τούτοις (cod.
τῶν παιδίων τούτων, sed paullo post ὑμῖν), ἐπειδὴ ὑστερήθη-
μεν; λέγει αὐτοῖς ὁ γέρων· ὑπομείνατε ὀλίγον καὶ προσέχετε
τῶν βοῶν καὶ τοῦ ἀρότρου καὶ τοῦ ἀγροῦ, ἵνα πορευθῶ ἐν τῇ
πόλει καὶ παρέχω ὑμῖν ὄρους. λέγει αὐτῷ Πέτρος· ἐὰν ξενο-
δοχήσῃς ἡμᾶς, ἡμεῖς ἐπιτηροῦμεν τὸ ζεῦγος καὶ τὸν ἀγρόν. λέ-
γει ὁ γέρων· ναί. λέγει αὐτῷ ὁ Πέτρος· εἴτα οἱ βόες ὑμῶν εἰσὶν;
λέγει ὁ γέρων· οὐχί· μεμίσθωμαι αὐτούς. λέγει αὐτῷ ὁ Πέτρος·
πορεύου ἐν τῇ πόλει. καὶ ἐπορεύθη ὁ γέρων ἐν τῇ πόλει. καὶ ἀνα-
στάς ὁ Πέτρος διεξώσατο τὸν ἑαυτοῦ ἐπενδύτην καὶ τὸ λέντιον, καὶ
λέγει πρὸς τὸν Ἀνδρέαν ὅτι οὐκ ἔστιν ἡμῖν πρέπον ἀναπαύεσθαι καὶ
ἀργεῖν, μάλιστα δὲ ὑπὲρ ἡμῶν κοπιῶντος⁷ τοῦ γέροντος, ἀφείς
(sic) τὸ ἔργον αὐτοῦ. τότε ὁ Πέτρος ἀψάμενος τοῦ ἀρότρου ἔσπειρεν
(cod. ἐπηρεν) τὸν σῖτον. Ἀνδρέας δὲ ἦν ὀπισθεν τῶν βοῶν, καὶ
λέγει τῷ Πέτρῳ· πάτερ Πέτρε, τί κόπους παρέχῃς ἡμῖν . . .⁸
τότε λαβὼν ὁ Ἀνδρέας τὸ ἄροτρον ἐκ τοῦ⁹ Πέτρου ἔσπειρεν
(cod. ἔσπερεν) τὸν σῖτον λέγων· ὁ σπόρος ὁ εἰς τὴν γῆν ἐρριμ-
μένος (sed codex φημένος) ἐν τῷ ἀγρῷ τῶν δικαίων ἔρχου (sic
cod.) καὶ ἐλθὲ (cod. ἐλθω) εἰς τὸ φῶς¹⁰. ἐξέλθατε τοίνυν οἱ

⁵ ἐρώμεν: ita codex. Videtur ex barbarismo coniunctivus futuri statuendus.

⁶ ἡμᾶς: sic codex, non ut Woogius ἡμῖν.

⁷ ita codex, sed supra κοπιῶμεν.

⁸ Sequitur: καὶ σὺ κοπιᾷς ἡμῶν ὄντων. Woogius correxit καὶ σοί, κόπων ἡμῖν ὄντων.

⁹ ἐκ τοῦ: sic, male Woogius εἰς. Nec magis codex τὸ σῖτον habet, ut Woogius voluit. Idem ὁ εἰς non adsequentus est, sed codex planissime ὁ ἦς.

¹⁰ An ita textus tolerabiliter restitutus sit dubito.

νεανίσκοι τῆς πόλεως, οὓς εὗρον ἐν τῷ βυθῷ τῆς ἀπωλείας ἕως σήμερον· ἰδοὺ γὰρ οἱ ἀπόστολοι τοῦ Χριστοῦ εἰσέρχονται ἐν τῇ πόλει συγχωροῦντες (cod. -ρόντες) ἁμαρτίας τῶν πιστευόντων εἰς αὐτούς, καὶ θεραπεύοντες πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. εὖξασθε ὑπὲρ ἐμοῦ ὅπως ἐλεήσει με, καὶ ρυσθῶ ἐκ τῆς ἀνάγκης ταύτης.

Πολλοὶ¹¹ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν τῷ Χριστῷ διὰ τὸν λόγον¹² τῆς γυναικός, καὶ πεσόντες παρὰ τοὺς πόδας τῶν ἀποστόλων προσεκύνουν αὐτούς. αὐτοὶ δὲ ἐτίθουν τὰς χεῖρας ἐπ' αὐτούς. τοὺς δὲ ἀσθενοῦντας ἐν τῇ πόλει ἰάσαντο, τυφλοῖς τὸ βλέπειν ἐχαρίσαντο, κωφοῖς τὸ ἀκούειν, δαίμονας ἀπήλυνον· πᾶς ὁ ὄχλος ἐδόξαζον τὸν πατέρα καὶ υἱὸν καὶ τὸ ἅγιον πνεῦμα.

Ἦν δέ τις πλούσιος ἐν τῇ πόλει ὀνόματι Ὀνησιφόρος¹³. οὗτος οὖν θεωρήσας τὰ σημεῖα τὰ γινόμενα διὰ τῶν ἀποστόλων λέγει αὐτοῖς· ἐὰν πιστεύσω εἰς τὸν θεὸν ὑμῶν, δύναμαι ποιῆσαι καὶ γὰρ σημεῖον ὡς καὶ ὑμεῖς; λέγει αὐτῷ Ἀνδρέας· ἐὰν ἀποτάξει (sic) πάντων τῶν ὑπαρχόντων σου καὶ τῆς γυναικός σου καὶ τῶν τέκνων σου, ὡς καὶ ἡμεῖς ἀπεταξάμεθα, τότε καὶ σὺ ποιήσεις σημεῖα. ταῦτα ἀκούσας ὁ Ὀνησιφόρος, θυμοῦ πλησθεὶς λαβὼν τὸ ἑαυτοῦ λέντιον ἔβαλεν εἰς τὸν τράχηλον τοῦ Ἀνδρέου, καὶ τύπτων αὐτὸν ἔλεγεν αὐτῷ· μάγος εἶ· τὴν γυναῖκά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθὰ μου πῶς σὺ ἀναγκάζεις με καταλιπεῖν; τότε ὁ Πέτρος στραφεὶς καὶ ἰδὼν αὐτὸν τύπτοντα τὸν Ἀνδρέαν, λέγει αὐτῷ· ἄνθρωπε, παῦσον λοιπὸν τύπτων τὸν Ἀνδρέαν. λέγει αὐτῷ Ὀνησιφόρος· θεωρῶ σε ὅτι φρονιμώτερος αὐτοῦ εἶ· εἶπέ μοι οὖν καὶ σὺ ἵνα καταλείψω τὴν γυναῖκά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθὰ μου· τί σὺ λέγεις; λέγει αὐτῷ Πέτρος· ἐν σοὶ ῥῆμα λέγω· εὐκοπώτερόν ἐστιν κάμηλον¹⁴ διὰ τρυμαλιᾶς βραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ταῦτα ἀκούσας ὁ Ὀνησιφόρος καὶ ἐπὶ πλεῖον πλησθεὶς

¹¹ Quae hoc loco sequuntur, cum illis quae praecedunt non cohaerent. Videntur igitur plura excidisse. Sed nec quae praecedunt prioribus apta sunt.

¹² Huc usque Woogius textum exscripsit.

¹³ Codex plerumque ὀνησιφόρος.

¹⁴ Codex κάμιλον. Item postea constanter.

ὀργῆς καὶ θυμοῦ, λαβὼν τὸ λέντιον ἐκ τοῦ τραχήλου τοῦ Ἀνδρέου ἔβαλεν εἰς τὸν τράχηλον τοῦ Πέτρου, καὶ οὕτως ἔσυρεν λέγων· ὄντως μέγας μάγος, πλείων τούτου· οὐ γὰρ εἰσέρχεται κάμηλος διὰ τρυπήματος βαφίδος. εἰ δὲ καὶ δείξεις μοι τοῦτο τὸ θαῦμα, πιστεύω εἰς τὸν θεόν σου· οὐ μόνον δὲ ἐγώ, ἀλλὰ καὶ πᾶσα ἡ πόλις· εἰ δὲ μήγε, μεγάλως τιμωρηθήσῃ ἐν μέσῳ τῆς πόλεως. ταῦτα δὲ ἀκούσας ὁ Πέτρος ἐλυπήθη λίαν, καὶ σταθεὶς καὶ ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανόν, προσηύξατο λέγων· δέσποτα κύριε ὁ θεὸς ἡμῶν, ἐπάκουσόν μου τῇ ὥρᾳ ταύτῃ· ἀγρεύουσιν (cod. -εύσω) γὰρ ἡμᾶς ἐκ τῶν σῶν λόγων. οὐ γὰρ προφήτης εἶπεν ταύτην τὴν διασάφησιν αὐτοῦ ἀπαγγέλλων, οὐδὲ πάλιν πατριάρχης, ἵνα μάθωμεν ταύτην τὴν ἐρμηνείαν, καὶ νῦν ζητοῦσιν παρ' ἡμῶν τὴν τοιαύτην διασάφησιν μετὰ παρρησίας. σὺ οὖν δέσποτα μὴ παρίδῃς ἡμᾶς· σὺ γὰρ εἰ ὁ ὑμνούμενος ὑπὸ τῶν Χερουβίμ.

Ταῦτα δὲ αὐτοῦ εἰπόντος ἐφάνη ὁ σωτὴρ ἐν μορφῇ παιδίου δωδεκαετοῦς, φορῶν ὀθόνιον, καὶ λέγει αὐτοῖς· θαρσεῖτε καὶ μὴ πτοεῖσθε, οἱ ἐκλεκτοί μου μαθηταί· ἐγὼ γὰρ εἰμι μεθ' ὑμῶν πάντοτε· ἐνεχθήτω ἡ βαφίς καὶ ὁ κάμηλος. καὶ ταῦτα εἰπὼν ἀνῆλθεν εἰς τοὺς οὐρανοὺς. πανταπώλης¹⁵ δὲ τις ἦν ἐν τῇ πόλει, πιστεύσας τῷ κυρίῳ διὰ Φιλίππου τοῦ ἀποστόλου· καὶ ἀκούσας ταῦτα, δραμὼν ἐζήτησεν βαφίδα (cod. ξαφήδην, vide post) ἔχουσαν μεγάλην τρυμαλιάν, χάριν παρέχων τοῖς ἀποστόλοις. τότε μαθὼν ὁ Πέτρος λέγει· τέκνον, μὴ ζήτηι μεγάλην ξαφήν¹⁶. οὐκ ἂδυνατεῖ γὰρ τῷ θεῷ πᾶν ῥῆμα· ἀλλὰ μᾶλλον φέρε ἡμῖν λεπτήν ξαφήν. τῆς δὲ ξαφῆς ἐνεχθείσης καὶ παντὸς τοῦ πλήθους τῆς πόλεως ἵσταμένων πρὸς θεωρίαν, ἀναβλέψας ὁ Πέτρος ἶδεν κάμηλον ἐρχομένην. εἶπεν δὲ ἐνεχθῆναι αὐτήν. τότε ἔπηξεν τὴν βαφίδα (sic h. l. ipse codex) εἰς τὴν γῆν, καὶ κρᾶξας φωνῇ μεγάλῃ εἶπεν· ἐν ὀνόματι τοῦ σταυρωθέντος Ἰησοῦ Χριστοῦ ἐπὶ Ποντίου Πιλάτου κελεύω σοι, κάμηλε, ἵνα εἰσελθῇς διὰ τρυμαλιάς τῆς ξαφίδος. τότε ἡ τρύπη τῆς βαφίδος ἠνείχθη ὥς πύλη, καὶ διήλθεν δι' αὐτῆς ὁ κάμηλος, καὶ πᾶς ὁ

¹⁵ Codex habet παντάπολις.

¹⁶ ξαφή eodem sensu quo βαφίς interpretatum.

ὄχλος ἐθεώρει. πάλιν λέγει ὁ Πέτρος τῷ καμῆλῳ· εἴσελθε πάλιν διὰ τῆς βαφίδος· καὶ εἰσῆλθεν πάλιν δεύτερον ὁ κάμηλος. ταῦτα ἰδὼν ὁ Ὀνησιφόρος λέγει τῷ Πέτρῳ· ἀληθῶς μέγας μάγος εἶ· ἐγὼ γὰρ οὐ πιστεύω, εἰ μὴ ἐγὼ πέμψω καὶ φέρω βαφίδαν (cod. -ῖδην) καὶ κάμηλον. καὶ προσκαλεσάμενος ἓνα ἐκ τῶν παιδῶν αὐτοῦ λέγει αὐτῷ λαθραίως· πορεύθητι καὶ φέρε μοι ὧδε κάμηλον καὶ βαφίδαν (cod. -ῖδην)· εὐρέ δὲ καὶ γυναῖκα μεμιαμένην, καὶ αὐτὴν ἐπιβιάσας ἐνεγκε ὧδε. οἱ γὰρ ἄνδρες οὗτοι μάγοι εἰσίν. μαθὼν δὲ ὁ Πέτρος τὸ μυστήριον διὰ τοῦ πνεύματος λέγει τῷ Ὀνησιφόρῳ· πέμψον, φέρε τὴν κάμηλον καὶ τὴν γυναῖκα (sic) καὶ τὴν βαφήν. ὥς δὲ ἤνεγκαν, λαβὼν ὁ Πέτρος τὴν βαφήν ἐπηξεν εἰς τὴν γῆν. ἡ δὲ γυνὴ ἦν καθεζομένη ἐν τῇ καμῆλῳ. τότε λέγει ὁ Πέτρος· ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἐσταυρωμένου κελεύω σοι, κάμηλε, ἵνα εἰσελθῇς διὰ τῆς βαφίδος ταύτης. εὐθέως δὲ ἠνείχθη τῆς βελόνης ἡ τρύπη καὶ ἐγένετο ὡς ἡ (sic) πύλη, καὶ εἰσῆλθεν δι' αὐτῆς ὁ κάμηλος. λέγει πάλιν ὁ Πέτρος τῷ καμῆλῳ· εἴσελθε πάλιν δι' αὐτῆς, ὅπως ἴδωσιν πάντες τὴν δόξαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπως πιστεύσωσιν τινες εἰς αὐτόν. τότε εἰσῆλθεν πάλιν ὁ κάμηλος διὰ τῆς βελόνης. ἰδὼν δὲ Ὀνησιφόρος ἐβόησεν λέγων· ἀληθῶς [μέγας]¹⁷ ὁ θεὸς Πέτρου καὶ Ἀνδρέου, καὶ ἐγὼ ἀπὸ τοῦ νῦν πιστεύω εἰς τὸ ὄνομα τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ. νῦν οὖν ἄκουσον τῶν ξημάτων μου, ὦ Πέτρε. ἔχω τοῖς ἀρκύρας, ἀμπέλους καὶ ἀγρούς· ἔχω δὲ καὶ εἴκοσι ἐπτά λίτρας χρυσοῦ καὶ πεντήκοντα λίτρας ἀργυρίου· ἔχω δὲ ἀνδράποδα πάμπολλα. παρέχω τοῖς πτωχοῖς τὰ ὑπάρχοντά μου, ὅπως καὶ ἐγὼ ποιήσω ἐν θαῦμα ὡς καὶ ὑμεῖς¹⁸ . . . ὁ δὲ Πέτρος ἦν λυπούμενος, μήποτε οὐκ ἐνεργοῦσιν αὐτῷ αἱ δυνάμεις, ἐπειδὴ οὐκ ἦν λαβὼν τὴν ἐν Χριστῷ σφραγίδα. ταῦτα δὲ αὐτοῦ ἐνθυμουμένου, ἰδοὺ φωνὴ ἐκ τοῦ οὐρανοῦ λέγουσα πρὸς αὐτόν·

¹⁷ Hoc vel simile quid supplendum videtur, nisi iuvavis ἀληθῆς pro ἀληθῶς.

¹⁸ Sequitur in codice: εἰς τὴν δόξαν, καὶ σὺ ποιήσεις (sed iota subscriptum codex nusquam habet) ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, quae non sana esse apparet. Possit concili ita fere scriptum fuisse: λέγει αὐτῷ Ἀνδρέας· ταῦτα εἰς τὴν δόξαν, καὶ σὺ ποιήσεις ἐν etc. Sed eodem iure etiam alia concili possunt.

κελεύω σοι¹⁹, ποιήσον αὐτῷ ὅσα θέλει, ὅθεν πληροφορῶ αὐτὸν
ὡς βούλεται. λέγει αὐτῷ ὁ Πέτρος· τέκνον, δεῦρο, ποιήσον ὡς
καὶ ἡμεῖς. προσελθὼν δὲ ὁ Ὀνησιφόρος ἵσταται ἔμπροσθεν τῆς
καμήλου καὶ τῆς βαφίδος, καὶ εἶπεν· ἐν ὀνόματι]²⁰

¹⁹ κελεύω σοι: ita reposuimus pro κέλευσον, quod in codice est.

²⁰ Hunc in modum exit codex. Quae enim folio insequenti (115) leguntur,
ad vitam S. Barbarae pertinent.

Jenae, typis Fr. Frommann.

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